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THE IRISH DIFFICULTY
SHALL AND WILL



THE 70864
IRISH DIFFICULTY
SHALL AND WILL

BY
GERALD MOLLOY, D.D., D.Sc.

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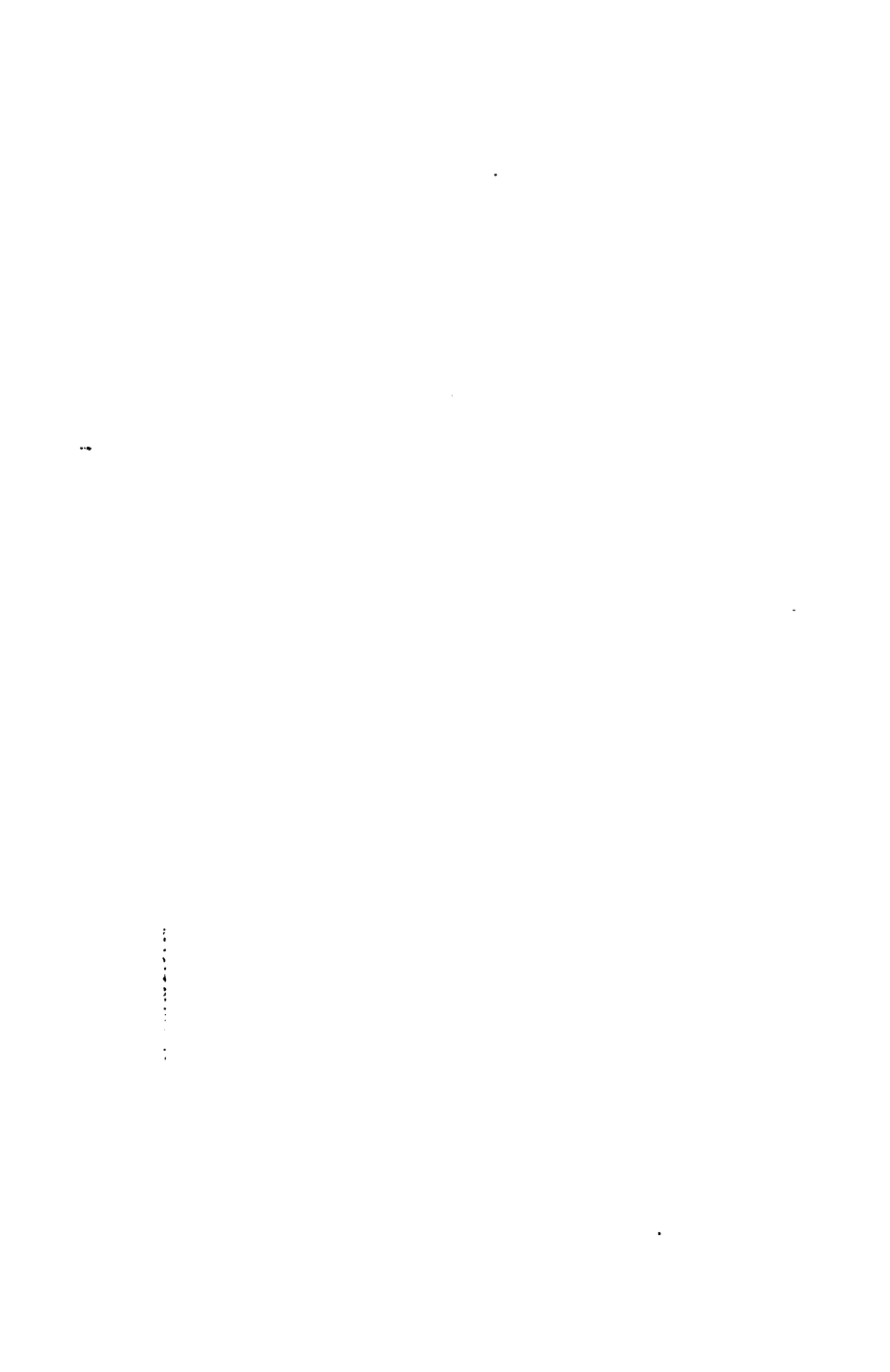


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SHALL AND WILL.

INTRODUCTION.

The proper use of *shall* and *will*, according to the modern English idiom, must be acquired by all who would speak and write the English language correctly. In England this use prevails in the common language of the people, and thus is acquired by a sort of natural instinct; in other countries it can be acquired only from books. And yet, strange to say, there is no book in which the subject is treated with any approach to completeness.

In ordinary grammars the use of *shall* and *will* is very briefly discussed. One or two general principles are laid down, a few practical hints are given, a few examples are quoted; and that is all. There is no attempt at a full and comprehensive treatment of the subject; important branches are altogether unnoticed, or only barely glanced at; and the student is left to decide for himself, not only on points of special difficulty or delicacy, but on broad general questions of everyday occurrence. Let any one take the rules given in the best English grammars, and try to apply them to the use of *shall* and *will* in a single volume of English literature—say

of Macaulay's History or of George Eliot's novels—and he will soon find how insufficient they are for their purpose.

If we turn to more elaborate dissertations, such as that of Sir Edmund Head,¹ we find them hardly less incomplete than the grammars, so far as the modern idiom is concerned; but they abound in learned disquisitions on the original meaning of the words *shall* and *will*, comparisons with other languages, and attempts—vain and futile as it seems to me—to show that the modern usage is based on some profound and subtle philosophical principle. My experience of these dissertations has been uniform and disappointing; each one in turn I took up in hope, and laid down in despair. I was looking for a plain, thorough, straightforward, account of the English idiom as it actually exists; and a plain, thorough, straightforward, account of the English idiom as it actually exists, was nowhere to be found.

Hence I came to the conclusion that the only resource open to me, was to study the idiom for myself in the works of standard English writers. I thought it best to confine myself to writers of the eighteenth and nineteenth centuries, and with some notable exceptions, such as Swift, Burke, and Moore, not to accept the authority of any writer but an Englishman born and bred. On these principles I commenced, a great many years ago, to make a collection of short extracts illustrating the English use of *shall* and *will*, and also of *should*

¹ *Shall and Will*; or Two Chapters on Future Auxiliary Verbs. London: John Murray, 1858.

and *would*; and these extracts, classified and arranged, with additions made from time to time, formed the basis of a system of rules which I have found fairly sufficient for my own guidance.

The great impulse given to education of late years in Ireland, has brought this subject into prominence. Everyone now seems to appreciate the importance of speaking and writing correctly; and I have heard, from many quarters, a strong desire expressed for some satisfactory guidance in the idiomatic use of *shall* and *will*. In these circumstances it occurred to me that my collection of extracts, which had been useful to myself, might be useful to others also. I accordingly set about preparing it for publication, arranging the extracts in order, under the various rules which they serve at once to suggest and to illustrate, and adding from time to time such brief comments as the occasion seemed to demand. The result of this work assumed the form of a series of papers, which appeared some years ago in the pages of an Irish magazine.

In the present volume, I have made an attempt to recast the materials contained in those papers, and to present them in a more convenient and permanent form, for general use. The volume is divided into three parts. In the first part, I discuss the rules and general principles that seem to regulate the modern idiom of *shall* and *will*, giving under each head a few examples to illustrate the particular rule or principle set forth. In the second part, I consider, under the title of *Shall-and-Will-iana*, certain questions of literary interest, which were

suggested to my mind in the course of my inquiry, and which are concerned chiefly about the origin and history of the idiom. The third part of the volume, which appears in the form of an Appendix, consists entirely of extracts from standard English writers, which are intended to confirm and to illustrate the principles laid down in the previous parts.

I attach great importance to this collection of extracts. They are classified and arranged with especial reference to the rules contained in the earlier parts of the volume; and they seem to me eminently fitted not only to impress these rules on the memory, but also to impress the idiom itself upon the ear. By reading them over again and again, the student may so attune his ear to the correct English usage that he will acquire the faculty of choosing the right word instinctively, without having to search for it through the medium of a rule. Thus he will be able to do for himself, if I may so say, by an artificial process, what is done for every born Englishman in the natural process by which he learns his mother tongue.

Another advantage of these extracts, is that they afford to the student an opportunity of forming an independent judgment on each question as it arises. He is not bound to accept blindly the rules laid down by the author; for he has at hand, available for immediate reference, the authority on which they are founded. If the rules do not truly set forth the English usage as shown by the extracts, the rules can be amended; and if, on the other

hand, the collection of extracts should appear insufficient or one-sided, the collection can be enlarged and completed. In both respects, I cannot help feeling, there may be found much room for improvement; and, accordingly, I submit this little volume to the friendly criticism of all who are interested in the subject, inviting their suggestions and advice, in the gentle words of a great master of olden time:

Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.

PART I.

PRESENT IDIOM OF SHALL AND WILL.

CHAPTER I.

DIRECT STATEMENT.

In the case of Direct Statement, the general rule for the use of *shall* and *will* is very simple, and may be expressed in the following form.

Rule.—If the speaker wishes to represent the future event simply as a future event, he uses **Shall** in the First Person, and **Will** in the Second and Third; but if he wishes to represent the future event as determined by his own present will, he uses **Will** in the First Person and **Shall** in the Second and Third.

This rule covers the whole ground of Direct Statement. It is the most fundamental and comprehensive rule that exists on the subject of *shall* and *will*. Hence it is important to examine it fully in all its bearings; and for this purpose, I will consider it under two heads: First, in its application to statements made in the first person; and Secondly, in its application to statements in the second and third persons.

§ 1. DIRECT STATEMENT IN THE FIRST PERSON.

In the first person, *will* expresses the present will of the speaker. It is, therefore, used to signify an intention, a promise, a threat, a determination. For example: I *will* go to town to-morrow; I *will* tell you a story; I *will* punish you if you neglect your studies; I *will* insist on being obeyed.

Shall, on the other hand, expresses simply the future event, without reference to the speaker's will. Hence it is used in referring to the future state of the speaker's feelings, which are not supposed to be under the control of his will; it is also used in reference to a future event that depends on the agency of others, or on natural causes; and, in general, it is used in reference to any future event which is not determined by the speaker's present will. Thus we must say: I *shall* be uneasy till you return, not, I *will* be uneasy; I *shall* be ashamed if this is discovered, not, I *will* be ashamed; I *shall* be twenty-one my next birthday, not, I *will* be twenty-one; I *shall* be drowned if nobody saves me, not, I *will* be drowned; I *shall* be arrested if I cannot pay my debts, not, I *will* be arrested.¹

These principles, though extremely simple, are habitually violated by Irish writers and speakers. Here are a few examples, taken at random from the daily newspapers, in all of which *will* is used where the English idiom would require *shall*. I *will* be happy to publish the letter, if he desires it; If we carry out this policy, we *will* certainly succeed; We *will* be fortified in the cause we are pursuing by the support of the honourable gentlemen; If he don't apologize for this insult, I *will* have to take

¹ See Appendix, Series A, for extracts from standard English writers to illustrate the above principles.

notice of it. The reader will find an abundance of interesting examples in Carleton's *Traits and Stories of the Irish Peasantry*, a book which presents to us the Irish idiom in all its purity. For instance: 'Oh! why did I let my boy go? May be *I'll* never see him again.' And again: '*We'll* be disgraced for ever,' said Paddy, 'without either a bit o' mutton or a bottle of wine for the gentlemen.'

There are some minor points yet remaining, which require a few words of explanation. [I have said that we must use *shall* when we are describing the future state of our own feelings.] The foundation of this usage is that the future state of our feelings is not supposed to be determined by an act of the will, but rather by natural impulse, or by accidental circumstances. But it may sometimes happen that we have made up our minds to regulate our feelings in a particular way, and that we wish to express that determination. In such a case, we should use *will* instead of *shall*. I may say, for instance: I *will* be satisfied if you grant me an interview of five minutes. This is, in reality, a promise: I have made up my mind to be content with what I ask for, and I undertake not to ask for more. Again, I may say: I *will* be very angry if my orders are disobeyed; meaning, I intend to be angry, I am resolved to be angry.

We have seen also that, if a future event depends on natural causes, we must, as a general rule, use *shall* and not *will*, when speaking of it in the first person. But, in a particular case, we may wish to convey that we mean to control these natural causes, and so to bring about the future event by our own action. Thus when Charles Lamb, in the following passage, says, I *will* get better, he plainly wants his correspondent to understand that he is determined to get better, and that he will take the

means necessary for that end. 'I am not well enough for company. I do assure you no other thing prevents me coming. I expect —— and his brothers this or tomorrow evening, and it worries me to death that I am not ostensibly ill enough to put them off. I *will* get better, when I shall hope to see your nephew.'

In like manner, when the future event depends on the agency of others, we must usually employ *shall*, and not *will*, in the first person. We must say, for instance, I *shall* be turned out, if I behave myself badly; not, I *will* be turned out. But if we wish to express our determination to control the action of others, then we can use *will*, and ought to use it. This is not an exception to the general rule, but rather an illustration of it; for we set forth the future event as really determined by our own present will. Take, for example, this passage from *Oliver Twist*. 'I *will* speak,' cried the man; 'I *will* not be turned out. I saw it all. I keep the book-stall. I demand to be sworn. I *will* not be put down. Mr. Fang, you must hear me. You must not refuse, sir.'

If the speaker introduces any word that implies doubt or uncertainty about the future event, he must always use *shall*, not *will*, when speaking in the first person. He must say, for example: Perhaps I *shall* go abroad this summer, not, Perhaps I *will* go abroad; I *shall* probably enter my horse for the race, not, I *will* probably enter my horse. In such cases as these, the event will be determined, no doubt, by the will of the speaker, at some future time; but it is not determined by his *present will*. At present, he has no will on the subject, for he has evidently not made up his mind; therefore he cannot say, I *will*. He contemplates his future action simply as a future event, about which he is uncertain.

When the future event is determined by the speaker's

present will, a considerable latitude of choice is allowed by usage between *will* and *shall*. If the speaker wishes to express an intention, a promise, or a threat, he must certainly use *will*. But he is also free to consider the future event simply as a future event, already fixed and determined; and from this point of view he may use *shall*. A notable example of this practice occurs in the first paragraph of Macaulay's History, where he announces the purpose and plan of his work. I *shall* recount, he says, the errors of the House of Stuart; I *shall* trace the course of that revolution which terminated the long struggle between our sovereigns and their parliaments; I *shall* relate how the new settlement was successfully defended against foreign and domestic enemies.

Nothing is more common than a similar use of *shall* in parliamentary and other public speeches; and indeed it may be found abundantly in every department of our literature. As the point is of some importance, I have arranged in the Appendix a collection of extracts from the best English authorities, which will help to show how wide a latitude is allowed, and how far the choice between *shall* and *will*, in this case, is left to the taste and even to the passing fancy of the speaker.¹

In connection with this optional use of *shall* and *will*, in the first person, it may be observed, that I *shall*, in certain circumstances, is stronger than I *will*. I *shall* never forgive him, is a stronger affirmation than, I *will* never forgive him. The reason seems to be that, I *will*, expresses only the present intention, which may be modified by subsequent influences; but, I *shall*, directs attention to the future event as fixed and inevitable. Thus when Nigel Penruddock, in Lord Beaconsfield's *Endy-*

¹ See Appendix, Series B.

mion, offers his hand to Myra, and, in reply to her apparently evasive declaration, that she can never leave her father, presses his claim, saying, 'I have spoken to your father, and he approved my suit,' she answers, 'While my father lives I *shall* not quit him'. The meaning seems to be that argument was useless, because her decision was fixed and irrevocable. Another illustration is the well-known threat of the Englishman abroad, when dissatisfied with the treatment he has received at an hotel or a railway station: I *shall* write to *The Times* about this. I *will* write to *The Times*, would be mild in comparison.¹

§ 2. DIRECT STATEMENT IN THE SECOND AND THIRD PERSONS.

The general rule already laid down for the Direct Statement shows that the use of *shall* and *will*, in the second and third persons, is exactly the opposite of what it is in the first person; that is to say, in the second and third persons, *will* imports simple futurity, while *shall* imports that the future event is determined by the speaker's will.

Hence *will* must be used in referring to future events that spring from natural causes, or from the agency of others, or, in general, from any source that is not controlled by the will of the speaker. We must say, for example: The sun *will* rise to-morrow; You *will* be sick if you eat that fruit; You *will* break your neck if you fall over the cliff; They *will* be surprised when they hear the news.

Shall, on the other hand, is used to express a command, a promise, a threat, or a determination, on the part

¹ See *The Queen's English*, by Dean Alford: London, 1864, p. 156.

of the speaker. Thus we have: Thou *shalt* love the Lord thy God; Thou *shalt* not steal; Blessed are the merciful, for they *shall* obtain mercy. In the first two examples, *shall* imports a command; in the third, it imports a promise. The reader may remember, too, how the 'warrior bard', in the song, uses *shall* to express a promise, when he devotes his sword and his harp to the service of his country:

One sword, at least, thy rights *shall* guard,
One faithful harp *shall* praise thee.

And, later on, in the same song, he expresses, by the use of *shall*, his resolute determination that the harp which has sung the praises of his native land, shall never suffer the disgrace of slavery:

And said: 'No chains *shall* sully thee,
Thou soul of love and bravery!
Thy songs were made for the pure and free,
They *shall* never sound in slavery'.¹

In many cases, it is perfectly good English to use either *shall* or *will*; but each form has its own meaning. I may say, You *shall* be rewarded for your diligence, or, You *will* be rewarded for your diligence. But in the former case, I promise the reward; in the latter, I simply announce, as a fact, that the reward will be given. In like manner, I may say, He *shall* never be promoted, or, He *will* never be promoted. But the one phrase expresses a determination, on my part, to prevent his promotion; the other only states the fact that he will not be promoted.

As *shall*, in the second and third persons, expresses a command, it is habitually used in Acts of Parliament, Royal Charters, and the Statutes of public corporations.

¹ See Appendix C for Extracts to illustrate these principles.

For example, in the Endowed Schools Act, 1869, we read as follows:—

Section 12. In framing schemes under this Act, provision *shall* be made, so far as conveniently may be, for extending to girls the benefits of endowments.

Section 22. In every Scheme, the Commissioners *shall* provide for the dismissal, at pleasure, of every teacher and officer in the endowed school to which the scheme relates.

The same usage extends to all public or private associations that make rules for the management of their affairs. An interesting example of it is to be found in the rules of the Two-penny Club, which are given in the ninth number of the *Spectator*. 'Every member, on his first coming in, *shall* lay down his two-pence. Every member *shall* fill his pipe out of his own box. If any member tells stories in the club that are not true, he *shall* forfeit for every third lie an half-penny.'

Other examples will be found abundantly in University Calendars. In the Calendar of the University of London we find the following:—

The Intermediate Examinations in Arts *shall* take place once in each year, on the third Monday in July.

The fee for this Examination *shall* be Five Pounds. No candidate *shall* be admitted to the Examination, unless he have previously paid this fee to the Registrar.¹

Sometimes these learned bodies appear a little inconsistent in their practice. For instance, in the page immediately following the one from which the above extracts are taken, without any break in the text, we read:—

No candidate *will* be allowed to take both the Pass and the Honour papers, in the same subject.

The Examiners *will* make no report upon the Examination for Honours of a candidate who has failed in any part of his Pass Examination.²

¹ Calendar of the University of London, 1884-5, page 62.

² See also the Regulations for the Intermediate Examination in Science, pp. 97-99.

I do not say that the use of *will* in these passages is contrary to the English idiom: I say only that it is inconsistent. It is perfectly correct to say, No candidate *shall* be allowed; and it is also correct to say, No candidate *will* be allowed. But each form has its own meaning. When *shall* is used, it conveys that the regulation is an enactment of the Senate, which has to be obeyed. When *will* is used, it means that the regulation is set down simply as a regulation, for the information of all concerned. In most cases, it is quite optional to use either form. But it does seem inconsistent, when a series of regulations are set down in order, under the same heading, to use *shall* in one case, and *will* in another, as in the examples above cited.

There is an apparent exception to the rule which requires *shall*, in the second and third persons, to express a command. A gentleman may say to his servant: You *will* light my fire in the morning; or, You *will* meet me, with my horse, at three o'clock. This usage seems to be founded on a certain delicacy of feeling, which prompts the superior to avoid the strict form of command, and to substitute for it a simple statement of the future event. He implies that when his wishes are known, the thing will inevitably be done.

But when an exception of this kind is once introduced, it may easily be carried further than would be justified by the reason on which it was originally based. Thus we find, in the instructions issued to voters at parliamentary elections:—'The voter *will* go into one of the compartments, and . . . place a cross opposite the name of the candidate for whom he votes. The voter *will* then fold up the ballot paper, so as to show the official mark on the back, and leaving the compartment *will*, without showing the front of the paper to any person,

show the official mark on the back to the presiding officer.'

This peculiar use of *will*, to express a command, may be sometimes even more imperative than the use of *shall* would be. When Mr. Squills, in Lord Lytton's novel, *The Caxtons*, wishes to insist absolutely that his patient shall not go up to London, he says: 'No, Mr. Caxton, you *will* stay at home, and take a soothing preparation I shall send you, of lettuce leaves and marsh-mallows'. And, in the House of Commons, some few years ago, at a moment of great excitement, several members having risen to their feet at the same time, the Speaker, with a view to restore order, said in a severe tone: 'Members *will* resume their seats'. This was no mere statement of the future fact; it was a command, and the strongest form of command he could have used.

I have said nothing, in this chapter, about the use of *should* and *would*, in order to avoid needless complication. But I may now state generally that *should* and *would*, being the past tenses of *shall* and *will*, follow the same rules when used as auxiliaries; and that the choice between *shall* and *should* in the one case, as also between *will* and *would* in the other, offers no special difficulty, being always sufficiently indicated by the context and circumstances. For the benefit of the student, however, I have made a small collection of extracts, to illustrate the use of *should* and *would*, and familiarize the ear with this phase of the idiom. This collection will be found in the Appendix, Series D.

CHAPTER II.

INCIDENTAL QUESTIONS.

In connection with the use of *shall* and *will* in Direct Statement, there are two questions which incidentally present themselves to our attention, and which it will be important to pass briefly under review. First, there is the peculiar use of *shall* in the language of prophecy; and Secondly, there are certain special meanings of *will*, *would*, and *should*, which do not fall under our general rule. I purpose to deal with these questions in the present chapter.

§ 1. PECULIAR USE OF SHALL IN PROPHECY.

The use of *shall* in prophetical language, is the only important exception, as far as I know, to the general rule laid down in the last chapter. In English versions of the Bible, when future events are foretold, in the second or third person, by God himself, or by his prophets speaking in his name, or by any of the sacred writers, it is usual to employ *shall* and not *will* as the future auxiliary. Thus we have: Heaven and earth *shall* pass away, but my word *shall* not pass away;¹ The Son of Man *shall* come in the glory of his Father, with his angels, and then he *shall* reward every man according to his works;² God *shall* wipe away all tears from their eyes, and there *shall* be no more death;³ These signs *shall* follow them that believe: In my name they *shall* cast out devils; they *shall* speak with new tongues; they *shall* take up serpents; and if they drink any deadly thing, it *shall* not hurt them.⁴

¹ Matt. xxiv. 35.

² Matt. xvi. 27.

³ Rev. xxi. 4.

⁴ Mark xvi. 17, 18. I may observe here, once for all, that in this question, and others of a similar kind throughout the present volume, I quote

This use of *shall* has passed from the English versions of the Bible into the language of preachers, who naturally employ the phraseology of the Bible, when speaking of future events connected with sacred subjects. It is very frequent in the Parochial Sermons of Cardinal Newman. He says, for example: 'Such is the hidden Kingdom of God; and as it is now hidden, so in due season it *shall* be revealed'. And again: 'In like manner, doubtless, at the last day, the wicked and impenitent *shall* be condemned, not in a mass, but one by one;—one by one, appearing each in his own turn before the righteous Judge, standing under the full glory of his countenance, carefully weighed in the balance and found wanting'.

The prophetic use of *shall* has been also taken up by poets, who in moments of inspiration are wont to assume the mantle of the prophet; and also by writers of poetic prose, like Mr. Ruskin, who often seems to combine in his own person the functions both of poet and prophet. I subjoin two or three examples, for the sake of illustration; but every reader will be able to call up many others from his own memory.

While stands the Coliseum, Rome *shall* stand;
When falls the Coliseum, Rome *shall* fall;
And when Rome falls—the World.¹

BYRON.

from the Protestant Authorized Version, unless otherwise specially mentioned, inasmuch as it is a recognized standard authority on the English language.

¹ These lines are substantially taken by Byron from the historian Gibbon, who quotes them from Venerable Bede, by whom they are recorded as representing the feelings of Anglo-Saxon pilgrims, visiting Rome in the early part of the eighth century. But Gibbon translates Venerable Bede as follows, curiously mixing up his *shalls* and *wills*: 'As long as the Coliseum stands, Rome *shall* stand; when the Coliseum falls, Rome *will* fall; when Rome falls, the world *will* fall'.

The stars *shall* fade away, the sun himself
Grow dim with age, and Nature sink in years,
But thou *shalt* flourish in immortal youth.

ADDISON.

And still, to the end of time, the clear waters of the unfailing springs, and the white pasture-lilies in their clothed multitude, and the abiding of the burning peaks in their nearness to the opened heaven, *shall* be the types, and the blessings, of those who have chosen light, and of whom it is written, 'The mountains *shall* bring peace to the people, and the little hills, righteousness'.

RUSKIN.

When Dryden, in the *Annus Mirabilis*, foretells, in the tone of a prophet, the revival of London after the great fire, he carries the prophetic *shall* through a series of pictures extending over five stanzas. The last may be taken as a specimen:

And while this famed emporium we prepare,
The British ocean *shall* such triumphs boast,
That those who now disdain our trade to share,
Shall rob, like pirates, on our wealthy coast.

DRYDEN.

I cannot refrain from adding a well-known passage of Shakespeare, though, for reasons to be given hereafter, he cannot be accepted as an unerring witness to the modern idiom of *shall* and *will*. We may take him, however, in the present instance, as a connecting link between the old usage and the new.

And, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, *shall* dissolve;
And, like this insubstantial pageant faded,
Leave not a rack behind.

The Tempest.

It would be very difficult, if not impossible, to define

the limits within which the prophetic *shall* may be properly used; and preachers and poets must be guided by an instinctive knowledge of the idiom, to be acquired only from a wide acquaintance with English literature. But it will be some comfort to the student to remember that no one is bound to use the language of a prophet; and, therefore, in cases of doubt, he may always take refuge in the safe harbour of the general rule, and content himself with the use of the auxiliary *will*.

I may say, however, that a preacher can use the *shall* of prophecy, without fear of error, when he is expounding the prophecies of the Bible; and also in his higher flights of eloquence, when he stands before the people like a prophet of old, announcing the terrors of God's judgments. A poet, too, may use the prophetic *shall* in moments of inspiration, when he rises, as it were, out of his own personality, and looks into the future with the vision of a seer. The reader will find in the Appendix a collection of extracts from which he will be able to gather a general idea of the conditions under which the *shall* of prophecy is used by writers of acknowledged eminence in English literature.¹

I have said that the prophetic *shall* is an exception to the general rule for the use of *shall* and *will* in Direct Statement. It would seem, however, that this is by no means the common view of grammarians. On the contrary, all the writers whom I have read upon the subject, strive to account for the use of *shall* in prophecy as if it were quite in accordance with the general rule. They argue, in effect, that as all future events depend on the supreme will of God, *shall* is the proper word to use when future events are predicted, in the second or third person,

¹Appendix, Series E.

either by God himself, or by a prophet speaking in his name.

This argument has never seemed to me quite satisfactory; and that for two reasons. First, the prophetic *shall* of the Bible is applied to many events which, though *permitted* by God, are directly *contrary to his will*, and expressly forbidden by his law. For example: 'Then *shall* many be offended, and *shall* betray one another, and *shall* hate one another; and many false prophets *shall* rise, and *shall* deceive many'.¹

Secondly, the prophetic *shall* is not only put into the mouth of God and his prophets by the translators of the Bible, but it is adopted, as we have seen, by poets with respect to events over which they have absolutely no control. Take, for instance, such lines as the following: 'The stars *shall* fade away, the sun himself grow dim with age'; 'When falls the Coliseum, Rome *shall* fall'; 'The great globe itself, yea, all which it inherit, *shall* dissolve'. The explanation above set forth has no application to passages like these.

It seems to me, on these grounds, more correct to regard the use of *shall* in prophecy as an exception to the general rule; and I purpose to support and confirm this opinion, in the second part of the present volume, by tracing back the usage to its original source, and showing that it is simply a survival from a past time, when *shall* was the ordinary auxiliary of the future tense, in all circumstances, and in all persons alike.

§ 2. SPECIAL MEANINGS OF *WILL*, *WOULD*, AND *SHOULD*.

The general rule to which I have so often referred, applies to *shall* and *will* only when used as auxiliaries of

¹ Matthew xxiv. 10, 11.

the future tense; and, in like manner, it applies to *should* and *would* only when used as auxiliaries of the conditional mood. [But *will*, *would*, and *should* are also used, not unfrequently, as independent verbs, according to their primitive meaning. In this case we must regard *will* and *would* simply as the present and the past tense of the verb *to will*, expressing volition; and *should* as the past tense of the verb *to shall*, expressing obligation.] I subjoin a few examples.

The king said unto the damsel, ask of me whatsoever thou *wilt* [*ὃ ἐὰν θέλῃς*, quod vis], and I will give it thee.

MARK VI. 22.

You *will* [wish to] go to Gaunt House. You give an old fellow no rest until you get there.

THACKERAY.

When Charlemagne *would* [wished to] revive science and letters in his own France, to England he sent for masters.

NEWMAN.

If we *would* [wish to] know what the Puritan spirit really is, we must observe the Puritan when he is dominant.

MACAULAY.

We read in Persian travels of the way in which young gentlemen go to work in the East, when they *would* [desire to] engage in correspondence with those who inspire them with hope or fear.

NEWMAN.

We have all of us a right to exist, we and our works: an unpopular author *should* [ought to] be the last person to call in question this right.

MATTHEW ARNOLD.

Here a distinct question opens upon us, whether or not the preacher *should* [ought to] preach without book.

NEWMAN.

Why will you make your visits, which *should* [ought to] give pleasure, matter of regret to your friends? You never come, but you take away some folio that is a part of my existence.

CHARLES LAMB to COLERIDGE.

It is also worth while to observe that there is a peculiar use of *would*, and sometimes, but more rarely, of *will*,

to express the frequent repetition of an action. Thus Thackeray says: 'I remember, when we were boys, I *would* always be asking my tutor for a holyday, which I *would* pass very likely swinging on a gate, or making ducks and drakes over the pond'. And again: 'This talk happened between us again and again, and Museau *would* order me to my quarters, and then ask me to supper the next night'. And Shakespeare, in the *Tempest*: 'Sometimes a thousand twanging instruments *will* hum about my head'.

When used in this sense, *will* and *would* are no doubt auxiliaries, but they are not subject to the general rule for the use of *shall* and *will*. Take, for instance, the following passage from Charles Lamb: 'Besides my daylight servitude, I served over again all night in my sleep, and *would* awake with terrors of imaginary false entries, errors in my accounts, and the like'. Here, it is evident, he does not mean to convey that his awakening in the night was an event determined by his own will; he means to convey the very contrary; and yet he says, I *would* awake. Nor would any one think of correcting the sentence by substituting *should* for *would*. I conclude, therefore, that when *will* and *would* are employed in this peculiar sense, we must regard them as no longer subject to the general rule for *shall* and *will* in Direct Statement.¹

¹ See Appendix, Series F, for examples to illustrate the special meanings of *will*, *would*, and *should*, in which they do not fall under the general rule for the use of *shall* and *will* in Direct Statement.

CHAPTER III.

THE IRISH IDIOM.

The extreme simplicity of the Irish idiom, as regards the use of *shall* and *will*, has not, I think, been duly appreciated by writers on this subject. It is often laid down in books that an Irishman, as a rule, uses *will* where he ought to use *shall*, and *shall* where he ought to use *will*; and this statement is accepted all the more readily by English readers, because it seems to them to fit in so well with the natural perversity of the Irish character. But the fact is, that an Irishman, as an Irishman, never uses *shall* at all; with him *will* is the auxiliary for the future tense in all persons, and in all circumstances.

When an Irishman uses *shall*, it is not because the Irish idiom requires it, but because he is trying to adopt the English idiom. Unfortunately the great majority of Irishmen never succeed in mastering the English idiom completely; and therefore, in their attempts to adopt it, they often use *shall* incorrectly. That is the whole case, as I understand it. Hence I have often thought that it would be a good practical rule for an Irishman, in this matter, never to use *shall* unless he is sure that he is using it right. If he is doubtful, it is better to run the risk of making a mistake that is natural to him as an Irishman, than to run the risk of making himself ridiculous.

There is one stock example of the Irish usage, which is to be found in nearly all books on the subject, and which cannot be too strongly repudiated. The story is told that an Irishman, getting out of his depth in the water, cried out, 'I *will* be drowned, and nobody *shall*

save me'. This story is simply incredible to Irish readers. It probably owes its origin to some ingenious writer, who first took on trust the general rule, that an Irishman uses *will* for *shall* and *shall* for *will*, and then evolved the story out of his own inner consciousness, to illustrate the rule. The Irish idiom would be, *I'll* be drowned, and nobody *will* save me; but I think that an Irishman, even if he were drowning, would hardly arrange his ideas in this preposterous fashion.

Several English writers have noticed a curious use of *shall* which prevails among the best class of servant-maids in Dublin, and possibly in other Irish towns. When asked to deliver a message, or to execute some commission, they say, 'I *shall*, sir'. This is perfectly good English, but it does not mean exactly what they intend to convey. It expresses simply the future fact, that they will do what they are asked to do; whereas they mean to make a promise, and the circumstances require a promise. Hence the form, I *shall*, sounds harsh to English ears,¹ and suggests a want of courtesy and good-will: the very last fault that could be charged against Irish servant-maids. When we want to make a promise, or to accede to a request, we must always say I *will*, and not I *shall*.

It is interesting, however, to observe that this particular Irish usage is entirely in accordance with the English usage of Shakespeare's time. Dr. Abbott, in his excellent *Shakesperian Grammar*, observes that I *shall* is often used by Shakespeare in the replies of inferiors to superiors.² Thus, in *Henry V.*, when the King says to the Dukes of Bedford and Gloster,

¹ See Sir Edmund Head's *Shall and Will*. London: Murray, 1858, page 18.

² A *Shakesperian Grammar*. By E. A. Abbott, D.D. Macmillan, 1881, page 224.
(M 418)

Commend me to the princes in our camp;
Do my good morrow to them; and, anon,
Desire them all to my pavilion;

Gloster answers, in the name of both, 'We *shall*, my liege'.¹ Dr. Abbott explains this answer by showing that *shall*, in its primitive sense, was used to express duty or obligation. Hence the words, We *shall*, my liege, were equivalent to some such phrase as, We *are bound to do it*, my liege; and therefore expressed the complete submission of the speaker. But, however this may be, the case is an exact parallel of what one so often hears in Dublin: Tell your mistress that I called, and give her my message; I *shall*, sir. I subjoin some further examples from the same source.

Erpingham. My lord, your nobles, jealous of your absence,
Seek through your camp to find you.

King Henry. Good old knight,
Collect them all together at my tent;
I'll be before thee.

Erpingham. I *shall* do't, my lord.

Henry V.

Cæsar. Go forth, Agrippa, and begin the fight,
Our will is Antony be took alive;
Make it so known.

Agrippa. Cæsar, I *shall*.

Antony and Cleopatra.

Cæsar. Go to him, Dolabella, bid him yield;
Being so frustrate, tell him, he mocks us by
The pauses that he makes.

Dolabella. Cæsar, I *shall*.

Antony and Cleopatra.

Angelo. Give notice to such men of sort and suit,
As are to meet him.

Escalus. I *shall*, sir; fare you well.

Measure for Measure.

¹ *Henry V.*, Act iv., Sc. i.

Lucius. Commend me bountifully to his good lordship; . . .

Tell him this from me, I count it one of my greatest afflictions, say, that I cannot pleasure such an honourable gentleman. Good Servilius, will you befriend me so far, as to use my own words to him.

Servilius. Yes, sir, I *shall*.

Timon of Athens.

From a consideration of these passages, it would be easy to suggest that the exceptional use of *shall* by Irish servant-maids is a survival of early English, like so many other specialities of idiom, commonly put down as peculiarly Irish. But I can find no evidence in favour of such a theory, beyond the mere fact of coincidence. It seems more probable that our Irish maids are not, on this point, trustworthy exponents of the Irish usage. They are, in fact, only putting on their best English for a special occasion; and they use *shall* because, in their simplicity, they fancy it gives a certain elevation of style to what they say. That they use it incorrectly is not to be wondered at, when we remember what little opportunity they have of learning the true idiom.

There is a peculiar use of *would*, in the passive voice, not always confined to the less educated classes in Ireland, which is rather puzzling to English visitors. Here are some examples of it, taken from actual experience.

I often advised you not to keep company with that young man, but I *wouldn't* be listened to [meaning, you would not listen to me].

I knocked at the door, but I *wouldn't* be let in [meaning, they who were inside would not let me in].

I wanted to bathe, but I *wouldn't* be allowed [meaning, they who were in authority would not allow me].

I proposed a change in the wording of the thirty-sixth canon, but I *wouldn't* be listened to.

I went to visit my son in prison, but I *wouldn't* be let see him.

It will be observed that this is not exactly a misuse of *would* for *should*. We cannot make these sentences right by substituting the one word for the other, and saying: I *shouldn't* be let in, I *shouldn't* be allowed, I *shouldn't* be listened to. Hence an Englishman is puzzled, and does not quite see the meaning of such phrases. The explanation, however, is very simple. These are passive forms, constructed according to a true analogy, but based on the Irish idiom.

Take, for example, the sentence: If you tried to speak to these people, they wouldn't listen to you. This may be converted into the passive form, thus: If you tried to speak to these people, *you wouldn't* be listened to. In like manner, we may say: If he tried to speak to these people, *he wouldn't* be listened to. Now the Irish idiom uses *would* in all persons alike, as the auxiliary for the conditional mood. And thus the Irishman, following the above analogy, constructs for himself a passive form in the first person, and says: If I tried to speak to these people, *I wouldn't* be listened to.

So far for the construction of the phrase. I may observe, however, that in the illustration just given, the sense is strictly conditional; whereas in the passages under consideration, the sense is not conditional but absolute. The meaning is in effect: I *wasn't* allowed, I *wasn't* listened to. Hence the conditional form is out of place. It seems to me, therefore, that these passages, even when considered from the point of view of the Irish idiom, are not quite defensible, and still retain a certain degree of interesting eccentricity.

It is sometimes said that well-educated persons in Ireland seldom make mistakes in the use of *shall* and *will*. But this is not my experience. Some of the most striking specimens of the violation of the English idiom

given in this volume are taken from writers and speakers who are not only well educated, but are highly accomplished scholars. Very few Irishmen, I believe, ever succeed in thoroughly mastering the English usage; and the misuse of *will* is so common, in ordinary life, that it is almost impossible to escape altogether the subtle influence of example and sympathy. I have heard even an Englishman say that, after a residence of some years in Ireland, he had lost, to a great extent, his keen sense of the English idiom.

At all events, it may be taken as certain, that what is usually called a good education, is no guarantee against mistakes in the use of *shall* and *will*. Even in the sacred precincts of the Courts of Law, a dialogue such as the following, which is taken from a newspaper report, may be heard not unfrequently between a leading counsel and a witness.

Counsel.—Would you be surprised to hear he was ill at the time?

Witness.—I *would* not be surprised.

Counsel.—Would you be surprised to hear that he had been ill for four months?

Witness.—I *would* be very much surprised.

Counsel.—Then we *will* have to surprise you.

In this passage, whatever may be said about the use of *would*, in the first two questions, to which I will advert later on, there is no doubt that the answers are decidedly wrong. [The witness does not mean to say that he *intends* to be surprised, or that he *intends* not to be surprised; he wishes only to state the *fact* of his surprise, under a certain condition. He ought, therefore, to have said, according to the general rule, I *should* be surprised, I *should* not be surprised. The learned counsel, too, was tripping, when he said, We *will* have to surprise you.

He wanted to convey that it would be his duty to surprise the witness, or that he would be under the necessity of surprising him. Hence he ought to have said, We *shall* have to surprise you, not, We *will* have to surprise you.¹

CHAPTER IV.

THE INDIRECT STATEMENT.

By an Indirect Statement, I mean a statement made in the oblique or subordinate clause of a sentence, as distinguished from a statement made in the principal clause. The use of *shall* and *will* in such a statement involves some points of great delicacy; and has never yet, so far as I know, been adequately discussed. Hence the rules laid down in this chapter must be regarded as more or less tentative in their character. I do not pretend that they are absolutely without exception, or that they include every case that may possibly arise in practice. But I think they may serve as a useful guide to the student until something better is produced.

In constructing these rules I have not followed any preconceived theory of language, nor any abstract principles of grammar. I have tried only to express, in each rule, the principle which seemed to me involved in the corresponding group of examples given in the Appendix. And to these examples, taken from standard English writers of acknowledged authority, I would refer the student, as the best means of acquiring a true and instinctive perception of this difficult phase in the English idiom.

As in the case of Direct Statement, so also in the case

¹See Appendix, Series G, for examples of the Irish idiom, in the case of Direct Statement, in so far as it differs from the English idiom,

of Indirect Statement, *should* and *would*, when used as auxiliaries, follow the same rules as *shall* and *will*. It will not, therefore, be necessary to make express mention of these auxiliaries, in the enunciation of the rules; but the use of them will be fully illustrated in the examples, as well in those which are given here, as in those which are to be found in the Appendix.

§ 1. INDIRECT STATEMENT IN THE FIRST PERSON.

Rule.—When the Indirect Statement is made in the First Person, then *Shall* and *Will* are used as they would be used if the same idea were expressed by Direct Statement in the First Person.

For example: I am afraid I *shall* never see you again; You think I *shall* not be able to pay my debts; The doctor is confident that I *shall* get better if I take the medicine; You said that I *should* be drowned if I went beyond my depth; He thought that I *should* not have the courage to undertake so great a task; The doctor says, I *shall* not recover. The application of the rule in such cases is very obvious. In the Direct Statement, we should say: I *shall* never see you again; I *shall* be drowned if I go out of my depth; and so forth. And therefore, according to the rule, we must employ the corresponding auxiliary, when the statement becomes indirect; taking care to vary the tense, from the future to the conditional, according to circumstances.

It is interesting to observe that, if it is optional to use *shall* or *will* in the Direct Statement, it is also optional in the Indirect Statement. For instance, I may write to my friend: I *shall* come up to town next week; or, I *will* come up to town next week. And so, in reporting this

statement, I may say: I told you that I *should* come up to town; or, I told you that I *would* come up to town.

If, however, the principal clause is in the first person, and expresses hope or fear, doubt or uncertainty, then *shall* must be used, and never *will*, in the Indirect Statement. For instance: I think I *shall* go to town; I hope I *shall* see you again; I am afraid I *shall* be arrested; I do not know whether I *shall* enter for the race. It is plain that the speaker does not mean to convey that he is in doubt, in fear, or in hope, about the present state of his own will; but rather that he is in doubt, in hope, or in fear, about the future event. Therefore he ought not to say, I hope I *will*, but, I hope I *shall*; not, I am afraid I *will*, but, I am afraid I *shall*; not, I think I *will*, but, I think I *shall*. This principle is deserving of special attention, because there is hardly any particular in which the English idiom is more frequently transgressed by speakers who are not English by birth or education.¹

§ 2. INDIRECT STATEMENT IN THE SECOND AND THIRD PERSONS.

Rule I.—When the Indirect Statement expresses the aim or purport of a law, the orders or instructions of persons in authority, the decision, arrangements, agreements arrived at, the plan or purpose in view, then *Shall* or *Should* is the proper auxiliary to employ in all cases.

We have seen, in dealing with Direct Statement, that *shall* is always used in the second and third persons, to

¹ See Appendix, Series H, for examples to illustrate and establish this rule; and Series I, for examples to illustrate the violation of it in Irish usage.

express a command. From this, we are naturally prepared to find that *shall* is also used in describing, by Indirect Statement, the object, aim, or purport of a law. And such, in fact, do we find the usage to be. Thus, a speaker says, in the House of Commons: 'The Bill provides that, under certain conditions, there *shall* be a considerable proportion of schools in Ireland freed from school pence'. Or again, we have the well-known saying: It is a maxim of English law, that every man *shall* be held to be innocent until he is proved to be guilty.

This principle is extended to the case in which we are speaking, not strictly of laws, but of the orders or instructions of some one placed in authority. We read, for instance, in the *Times* newspaper: 'The Prince has given instructions that medical bulletins *shall* be issued twice a day'. And Dickens, in *Oliver Twist*, speaking of the workhouse authorities, says: 'So they established the rule that all poor people *should* have the alternative of being starved by a gradual process in the house, or by a quick one out of it'.

It is further extended to cases where we speak, not of laws or instructions, but of some decision arrived at, some object aimed at, some plan to be carried out, or of means taken to secure an end. Thus we read in the *Standard*: 'It is now settled that Mr. Chamberlain *shall* lead the Liberal Unionist party in the House of Commons'. And in the *Times*: 'It has been arranged that the parliamentary point-to-point steeplechase *shall* take place on Saturday, April 9, near Warwick'. In the same way, it is said: The committee have decided that no one *shall* be admitted without a ticket; The government hope to devise means by which the benefit of this grant *shall* be extended to all classes.

The same principle will account for the use of *shall* in

passages like the following, which is taken from Mr. Ruskin:—‘All great works of art are didactic in the purest way, indirectly and occultly, so that first you *shall* only be bettered by them [it is so ordained that you *shall* only be bettered by them] if you are already hard at work in bettering yourself; and when you are bettered by them, it *shall* be partly with a general acceptance of their influence, so constant and subtle that you *shall* be no more conscious of it than of the healthy digestion of food; and partly by a gift of unexpected truth, which you *shall* only find by slow mining for it’.¹

Rule II.—When the Indirect Statement sets forth what was said, thought, felt, promised, threatened, resolved, and so forth, by the subject of the principal clause, we should use that auxiliary which such person would use, if speaking for himself; varying the tense, of course, as circumstances may require.

For example: I promise that the money *shall* be paid within six weeks; We pledge ourselves that our future action *shall* be in accordance with your wishes; I insisted that he *should* be sent to school; You told him that he *should* never want a friend as long as you lived; He promised that you *should* be rewarded; The king was resolved that blood *should* flow, if they refused to lay down their arms.

In these examples, it will be observed that the Indirect Statement represents a promise, or a determination, on the part of the person who is the subject of the principal clause. Such a person, therefore, speaking for himself,

¹ See Appendix, Series J, for further examples to illustrate this rule.

by way of Direct Statement, would use *shall*: The money *shall* be paid; He *shall* be sent to school; You *shall* be rewarded; You *shall* never want a friend as long as I live. Hence the corresponding auxiliary is employed when the event is reported by Indirect Statement, the tense being varied from *shall* to *should* according to circumstances.

If, on the other hand, the subject of the principal clause would use *will* or *would* in the Direct Statement, then we must use *will* or *would* also in the Indirect Statement. Thus we ought to say: He promised he *would* come to dinner; You said you *would* never desert me; He swore that, if I hesitated, he *would* fling me out of the fort. Here the subject of the principal clause, in speaking for himself, and making a promise, would say, I *will* come to dinner; I *will* never desert you; and, in like manner, when threatening, he would say, I *will* fling you out of the fort. Accordingly, in the Indirect Statement, the corresponding auxiliary is used, but the tense is changed from the present to the past.

It may be useful to observe that, so far as this rule is concerned, the principal clause may be in the first, second, or third person: the rule applies equally in all three cases. We have only to consider what auxiliary such person would use, if speaking for himself, and then take that auxiliary for our guide, varying the tense as the structure of the sentence may require.

In the examples hitherto given, the subject of the principal clause is supposed to speak for himself by way of Direct Statement. But the rule applies equally to the case in which he would speak for himself by way of Indirect Statement. For example: He was afraid he *should* be drowned; He felt that he *should* never recover; He flattered himself that he *should* win the prize; He

thinks he *shall* be more happy if he keeps out of politics. The subject of the leading clause, in these examples, would say, if speaking for himself: I am afraid I *shall* be drowned; I feel that I *shall* not recover: I flatter myself that I *shall* win the prize; I think I *shall* be more happy. Hence, according to the rule, we must say, in reporting his thoughts and his feelings: He was afraid he *should* be drowned; He felt he *should* not recover; He thinks he *shall* be happy; and so forth.

This rule is subject to one exception, namely, when the principal clause and the subordinate clause are both in the second person. In such case, we should use the auxiliary that would be used by the speaker himself in Direct Statement, rather than the auxiliary that would be used by the subject of the principal clause. Thus, for example, we should say: You know you *will* be punished if you break the law; You were afraid you *would* be drowned; You felt that you *would* be unequal to the task. Here it is evident that the subject of the principal clause, if speaking for himself, would say: I *shall* be punished; I *shall* be drowned; I *shall* be unequal to the task; whereas the speaker would say: You *will* be punished; You *will* be drowned; You *will* be unequal to the task. Which auxiliary, then, is to get the preference in the Indirect Statement? My answer is, the auxiliary which the speaker would himself use. This is one of those subtleties of idiom which make it so difficult to reduce the English use of *shall* and *will* to definite rules. Fortunately, however, it is a case of rare occurrence; so rare, indeed, that though I have sought for examples of it with some perseverance, amongst standard writers, I have so far not succeeded in finding any.

Even outside the limits of this particular and well-defined exception, it is a question whether the rule is

absolutely and in all cases binding. That it represents the general usage of the best English writers and speakers, I have no doubt; and the student can form his own opinion on the subject, by reading over the long series of extracts given in the Appendix.¹ But passages will be found occasionally, in purely English writers, which are certainly at variance with the rule. I subjoin a few examples, leaving it to the better judgment of others to decide whether they should be regarded as evidence that the rule is not binding in all cases, or only as evidence that the English idiom is not observed, in all cases, by English writers.

Buckle believed in a future state, because it was intolerable to him to think that he *would* never meet his mother again. [Buckle would say: It would be intolerable to think that I *shall* never meet my mother again.] J. A. FROUDE.

On such a subject the Bishop of Oxford knew that he *would* have a willing listener in the Prince. [The Bishop would say: I know I *shall* have a willing listener in the Prince.]

SIR THEODORE MARTIN.

He knew that, according to the system pursued in France, where almost all promotion is given to the noblesse, he never *would* advance in rank. [I know I never *shall* advance in rank.]

THACKERAY.

Mrs. Bulstrode drove into the town to pay some visits, conjecturing that if anything were known to have gone wrong in Mr. Bulstrode's affairs, she *would* see or hear some sign of it. [Her conjecture would be: I *shall* see or hear some sign of it.]

GEORGE ELIOT.

There is a universal scramble; everyone gets what he can, and seems to think he *would* be almost justified in appropriating the whole to himself. [His idea would be: I *should* be almost justified in appropriating the whole to myself.]

SYDNEY SMITH.

¹Series K.

The constable nodded profoundly. He said, if that wasn't low, he *would* be glad to know what was. [I *should* be glad to know.]
DICKENS.

It was promised that the possibilities of oppression and spoliation *would* be kept within bounds. [The promise would be: The possibilities of spoliation *shall* be kept within bounds.]
THE TIMES.

The general rule, as laid down, applies only to a statement made in the *subordinate clause* of a sentence. But it applies also, by a certain reasonable extension, to a statement made in the *principal clause* of a sentence, when the context shows that the writer is not speaking for himself, but is only reporting the sayings, thoughts, or feelings of another. Thus, for example, we read in Lord Macaulay's essay on Addison:

Tickell declared that he *should* not go on with the *Iliad*. That enterprise he *should* leave to powers, which he admitted to be superior to his own.

Here, *should* is used in the subordinate clause of the first sentence, in accordance with the rule laid down. But in the next sentence *should* is used in the principal clause, because the reader is supposed to understand that the writer is now speaking in the name of Tickell, who was the subject of the preceding sentence. The second sentence is in fact an Indirect Statement, though it has the form of a Direct Statement. A similar explanation may be given of the passages that follow, and of others which will be found in the Appendix.¹

They were peers of Parliament, they said. They were advised by the best lawyers of Westminster Hall, that no peer could be required to enter into a recognizance in a case of libel; and they *should* not think themselves justified in relinquishing the privilege of their order.
MACAULAY.

¹ Series L.

Major Jenkins wrote to propose that he and his wife should spend a night at Cranford, on his way to Scotland—at the inn, if it did not suit Miss Matilda to receive them into her house; in which case they *should* hope to be with her as much as possible during the day.

MRS. GASKELL.

A further extension of the same principle is to be found in the practice of reporters when they report a speech in the third person. From a cursory glance over the reports of speeches in English newspapers, it will be seen that the reporter, though writing in the third person, habitually uses *shall* and *will* as they were used by the orator speaking in the first person. In fact, the whole report is practically treated as an Indirect Statement, depending on the introductory clause in which the speaker is said to address the audience. Here are one or two examples taken at random from Hansard's Reports, and more will be found in the Appendix.¹

Mr. Gladstone said he would rather have the question in writing, before he gave an answer. . . . He *should* not like to give a decided answer to a hypothetical question.

Mr. Bentinck said he rose to move that the Bill be read again upon this day six months. . . . As he objected to the principle of the Bill, he *should* persevere with his motion.

There are many cases of Indirect Statement, in the second and third persons, which are not covered by the above three rules; but I think the rules include all cases in which it is necessary to use the auxiliary *shall* or *should*. If this be so, no further rules are needed on the subject. It is enough to say that we may safely use *will* or *would* in all cases in which the above rules do not require the use of *shall* or *should*.

¹ Series L.

CHAPTER V.

CONTINGENT EVENT.

In the subordinate clause of a sentence, *shall* and *should* are very commonly used in referring to a contingent or doubtful event. This happens most frequently when the subordinate clause is introduced by certain pronouns, conjunctions, and adverbial phrases. As regards the choice between *shall* and *should*, it may be stated, in general, that *shall* is used when the principal clause is in the present or the future tense, and *should*, when the principal clause is in the past tense; *should* is also used when the time is indefinite. The student, however, will have no difficulty in determining which tense to choose, when he has once mastered the rule. And the rule will be more effectually impressed upon his mind by examples than by any elaborate dissertation.

Rule.—In the subordinate clause of a sentence, **Shall** and **Should** are used to express a contingent or doubtful event, when the clause is introduced by the relative pronouns, **Who, Which, That**; by the conjunctions, **If, Whether, That, Lest, Such As, So Long As, Till, Until**; or by the adverb **When** or its equivalent.

Examples in which the subordinate clause is introduced by a relative pronoun:—

They will never again listen to any orator *who shall* have the effrontery to tell them that their wages rise and fall with the price of the loaf.

MACAULAY.

I am not so violently bent upon my own opinion as to reject any offer proposed by wise men, *which shall* be found equally innocent, cheap, easy, and effectual.

SWIFT.

Monks, raising his face from the table, bent forward to listen to *what* [that *which*] the woman *should* say. DICKENS.

A man might blur ten sides of paper in attempting to defend this against a critic *who should* be laughter-proof.

CHARLES LAMB.

I conceive that his state of mind is very much like that of one *who should* sit down and write on the sun, moon, and planets, without ever having heard of Newton or Copernicus.

FREEMAN.

Examples in which the subordinate clause is introduced by a conjunction, or by the adverb *when*:—

But *whether* the extensive changes which I have recommended *shall* be thought desirable or not, I trust that we shall reject the Bill of the noble lord. MACAULAY.

Martin Lambert loved *that* his children *should* have all the innocent pleasure which he could procure for them.

THACKERAY.

Vice takes up her abode in many temples; and who can say *that* a fair outside *shall* not enshrine her. DICKENS.

Comprehending few things, and those imperfectly, I say only what others have said before, wise men and holy; and if by passing through my heart unto the wide world around me, it pleaseth God *that* this little treasure *shall* have lost nothing of its weight and pureness, my exultation is then the exultation of humility.

W. S. LANDOR.

I cannot bear to think of passing the Styx, *lest* Charon *should* touch me.

W. S. LANDOR.

He went and dined nervously at his club, waiting *until* the great moment of his life *should* come.

THACKERAY.

If you make it a point, I will withdraw your name; at the same time there is no occasion, as I have this day postponed your election *till* it *shall* suit your wishes to be amongst us. BYRON.

I can only say that *when* your father and mother *shall* be able to see me with comfort, I will come to the bereaved house.

CHARLES LAMB.¹

¹ See Appendix, Series M, where a copious collection of examples is given to illustrate this rule.

CHAPTER VI.

INTERROGATIVE FORMS.

§ 1. FIRST PERSON.

The rule for the use of *shall* and *will*, when asking a question in the first person, is simple and universal.

Rule.—When asking a question in the First Person, we must always use *Shall*, and never *Will*: we must always say, *Shall I, Shall we, and never, Will I, Will we.*

The reason of this rule is evident. In the Direct Statement, I *will*, expresses my present will with respect to the future event; hence to say, *Will I*, would be equivalent to asking other persons to tell me about the present state of my own will. The rule is so simple and so obvious that it needs but little illustration. I append, however, a few examples.

'Shall I pour your honour out a glass of sack to your pipe?'
'Do, Trim,' said my uncle Toby. STERNE.

Shall I tell you, why I live so much in society—amongst my friends as you call them? MALLOCK.

Shall I tell you the news in rhyme? MACAULAY.

Scarcely among the packed scoundrels of Newgate could men be found for such a work; and *shall* we believe it of men like these? J. A. FROUDE.

Where *shall* we find language innocent enough, how *shall* we make the spotless purity of our intentions evident enough, to enable us to say to the political Englishman that the British Constitution itself, which, seen from the practical side, looks such a magnificent organ of progress and virtue, seen from the speculative side sometimes looks a colossal machine for the manufacture of Philistines. MATTHEW ARNOLD.¹

¹ Some additional examples will be found in the Appendix, Series N, § 1.

In Ireland, where *will* is treated simply as the auxiliary for the future tense in all persons, this rule, as we might expect, is almost universally violated by the less educated classes. If you take a cab in Dublin, the cabman, when you arrive at your destination, comes to the door of the cab, and says very politely, '*Will* I knock, your honour?' But this usage is not entirely confined to the uneducated. Coming out from a concert, I heard a gentleman in evening dress say to his friend, 'What train *will* we catch?' Here are a couple of typical illustrations, taken from Carleton's *Traits and Stories of the Irish Peasantry*.

Paddy, what on the livin' earth *will* we do, at all, at all? Why we'll never be able to manage it.

Well aroon, here's fifteen pince for you, that we—*will* I tell him how we got it?

There is one exception, or apparent exception, to this rule, which deserves a passing notice. If I say to a boy, 'Will you have some bread and jam?' he may answer, '*Will* I have some bread and jam! Of course I will.' Here, however, the boy is not really asking a question; he is only echoing the question put to him. The same explanation applies to the following: 'I suspect you; you will betray me'. '*Will* I! No; never!' A good example occurs in *Oliver Twist*; and it is interesting to observe that Dickens does not append a note of interrogation, but a note of exclamation, showing that he did not regard the phrase as a question.

'I should have such strength,' muttered the robber, poisoning his brawny arm, 'that I could smash your head, as if a loaded waggon had gone over it.'

'You would?'

'*Would* I!' said the housebreaker. 'Try me.'

The following is another example, taken from the *Imaginary Conversations* of Walter Savage Landor.

Godiva. My husband, my husband! will you pardon the city?

Leofric. Will I pardon? Yea, Godiva, by the holy rood, will I pardon the city, when thou ridest naked at noontide through the streets!¹

From what has been said, it follows that we should say as a general rule, *Should* I, *Should* we, and not *Would* I, *Would* we, when asking a question in the conditional form.

What *should* we do if Mr. Hoggins had been appointed Physician-in-ordinary to the Royal family?

MRS. GASKELL.

'*Should* I have to hand over?' said Noah, slapping his breeches pocket. 'It couldn't possibly be done without,' replied Fagin, in a most decided manner. DICKENS.

This supplementary rule, however, is subject to one slight exception. It may happen that I am doubtful what would be the state of my own will, in a certain condition of things that has not yet come to pass; and in such a state of doubt I might say, *Would* I? A person musing with himself might say, for example: *Would* I take vengeance on my enemy, if I had him in my power? Here he is not asking another person about the present state of his own mind, but he is trying to ascertain, by reflection, what would be the state of his mind in a certain contingency: Would it be my wish to take vengeance?

Examples of this exception will occur more easily when the question is asked in the plural number. Take, for example, the following passage from *The Newcomes*, by Thackeray: 'We were as glad to get out of Newcome as

¹ I have here followed the punctuation of the carefully edited issue brought out by Walter Scott, London, 1886.

out of a prison. . . . *Would* we be lords of such a place under the penalty of living in it? We agreed that the little angle of earth called Fair Oaks was dearer to us than the clumsy Newcome pile of Tudor masonry.'

In this case, as it seems to me, the speaker, contemplating a certain contingency, raises the question as to the state of his own will and the will of the person addressed, if that contingency should come to pass: Should we be willing to be lords of such a place, under the penalty of living in it? There is also, I think, in this phrase a certain graceful submission of the speaker's will to the will of the person he was speaking to; as if he left it to her to say what their joint feelings would be in the event contemplated. In like manner, a popular orator addressing a public meeting might say: *Would* we accept an extended franchise, if it were hampered with such disgraceful conditions?

§ 2. SECOND PERSON.

Shall you, is an inquiry about a future event, considered simply as a future event: *Shall* you be at the concert to-morrow? *Shall* you wear your diamonds at the ball? *Shall* you be angry if I do not come back to-night? The same principle applies to the conditional form, *Should you*. Thus, for example: *Should* you like to be introduced to my friend? *Should* you be surprised to hear that your brother is gone to America?

Will you, has two meanings. First, it is an inquiry as to the present will of the person addressed: *Will* you go up for your examination this summer? *Will* you stay in Paris on your way to Rome? When the future event depends on the will of the person addressed, it seems optional to say either *will you*, or *shall you*, according as we wish to inquire about his present will, or to inquire

simply about the future fact. Thus, in the examples just given, it would be quite correct to say: *Shall* you go up for your examination this summer? *Shall* you stay in Paris on your way to Rome? The conditional form, *would you*, naturally follows the same principle as the absolute form, *will you*.

2 The second use of, *will you*, is to convey an invitation or a request: *Will* you come and dine with me to-day; *Will* you lend me your horse to ride; *Would* you be good enough to oblige me with a five-pound note. [It is important to observe that, in this sense, *Will you*, though interrogative in form, is not strictly a question, and should not have a note of interrogation appended.] On the other hand, *Shall you*, is of necessity a question, and should never be used where we wish to make a request, or to give an invitation.

There is a good deal of latitude allowed as regards the use of *shall* and *will* interrogatively in the second person, in reference to an event which is not dependent on the will of the person addressed. Strictly speaking, the idiom, in this case, would seem to require *shall* or *should*. We ought to say: How old *shall* you be your next birthday? not, How old *will* you be? *Should* you be afraid, if you were left alone in the dark? not, *Would* you be afraid? *Should* you think badly of me if I came down two hours after everyone else, and ordered a grilled bone? not, *Would* you think badly of me? *Should* you be surprised to hear that Mr. Roger Tichborne acted as a French student? not, *Would* you be surprised to hear? A good principle to follow in cases of this kind, is to consider in what form we expect the answer; and if the answer must come in the form I *shall*, or I *should*, then it is quite safe, if not strictly obligatory, to put the question in the form *Shall* you, or *Should* you.

A distinguished English critic whom I consulted on the matter, entirely approves of this principle, and strongly insists that I should lay it down as a binding rule. But in questions of grammar, usage is the supreme arbiter; and I cannot regard a rule as binding when I find examples against it like the following, taken from authorities who are beyond the suspicion of having had the purity of their idiom tainted by Irish influences:—

‘Yes, ’tis all very well, my garçon,’ says he, ‘but where *will* you be when poor old Mauseau is superseded? . . . Thou wilt be kept in a sty like a pig ready for killing.’

THACKERAY.

Would you be surprised to learn that Mr. Roger Tichborne acted as a French student with Mr. Radcliffe as another French student?

LORD COLERIDGE.

Even George Eliot, who follows very generally the rule I have suggested, is not unwilling occasionally to depart from it, as shown by the following passage:—

‘What *would* you think of me if I came down two hours after every one else, and ordered grilled bone?’ ‘I *should* think you were an uncommonly fast young lady,’ said Fred, eating his toast with the utmost composure.

Sometimes she changes from *should* to *would*, without any apparent reason, or any change in the circumstances of the case. I find the following two passages in the same volume of *Middlemarch*:—

You would like Miss Garth, mother, *shouldn't* you?

You would like her to come, mother, *wouldn't* you?

It was said in the early part of this section, that the use of *shall* or *will* interrogatively, in the second person, is often optional, when the future event depends on the will of the person addressed. Thus, I may say, *Shall* you stay in Paris on your way to Rome? or, *Will* you

stay in Paris? It is important, however, to observe that, *Will* you, is really ambiguous, and its meaning can be determined only from circumstances. For instance: *Will* you take lessons in music? may be a request or invitation to take lessons, or it may be only an inquiry as to the intention of the person addressed. Hence if we wish to avoid the appearance of making a request, or of giving an invitation, we must use *shall* and not *will*.

If I say, for example, *Shall* you subscribe to the funds of the new hospital? I plainly convey that I am inquiring only about the fact. If I said, *Will* you subscribe, it might be supposed I was asking for a subscription. Again, if I want simply to know whether my friend will be at home at two o'clock, I must say, *Shall* you be at home at two o'clock? If I said, *Will* you be at home, I might appear to ask him to stay at home in order to meet me.

To sum up this somewhat desultory discussion, I would lay down the following rule as furnishing a useful guide in practice.

Rule.—When speaking interrogatively in the second person, we should use that auxiliary which we expect to hear in the answer, varying the tense as circumstances may require.

Under this one general rule may be grouped the several cases which have been discussed in this section, and which are of sufficient importance to be here separately enumerated. (1) If we want to make a request, or to give an invitation, we must always use *will* or *would*. (2) If we want to inquire simply about the fact, and to avoid the appearance of a request or an invitation, we must

use *shall* or *should*. (3) If the future event is independent of the will of the person addressed, then it is more idiomatic to use *shall* or *should*.¹ But upon this last point, as we have seen, the usage of the best writers is not quite uniform.

§ 3. THIRD PERSON.

The general rules for the use of *shall* and *will* interrogatively, in the Third Person, may be very briefly stated.

Rule 1.—*Will*, in the Third Person, is used to inquire about the future event, simply as a future event.

Thus we say: *Will* your son go into the army? *Will* he be able to pass the examination? *Will* there be a general election next year? When *will* the eight-hours question be ripe for settlement? What hour *will* the sun rise to-morrow? *Will* the Agricultural Bill be passed this session?

The following extracts may be added for further illustration:—

If you told me the world will be at an end to-morrow, I should just say, *Will* it? CHARLES LAMB.

Will practical objects be obtained better or worse by the cultivation of philosophy? NEWMAN.

Who *will* deny that Oxford, by her ineffable charm, keeps ever calling us nearer to the true goal of all of us, to the ideal, to perfection—to beauty, in a word, which is only truth seen from another side? MATTHEW ARNOLD.

Then thought the queen within herself again,
Will the child kill me with its foolish prate?

TENNYSON.

¹ See Appendix, Series N, § 2, for examples from standard writers to illustrate these principles.

Rule II.—*Shall*, in the Third Person, is used to put a question which is referred for decision, in some sense, to the will of the person or persons addressed.

This rule may be illustrated by the following extracts:—

All accents are pretty from pretty lips, and who *shall* set the standard up? *Shall* it be a rose, or a thistle, or a sham-rock, or a star and stripe?

THACKERAY.

Who *shall* accuse him of want of religious fear and true love, whose dawning is so beautiful?

NEWMAN.

What a soft air breathes over us! how quiet and serene and still an evening! how calm are the heavens and the earth! *Shall* none enjoy them? not even we, my Leofric? The sun is ready to set: let it never set, O Leofric, on your anger. These are not my words: they are better than mine. *Should* they lose their virtue from my unworthiness in uttering them?

W. S. LANDOR.

There is a march of science; but who *shall* beat the drums for its retreat? Who *shall* persuade the boor that phosphor will not ignite?

CHARLES LAMB.

The point to be decided is this: *Shall* England maintain her old position as a trading nation, or *shall* she not?

NEWSPAPER ARTICLE.

Who *shall* separate us from the love of Christ? *Shall* tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword?¹

ROMANS viii. 35.

It will be observed, in the above passages, that the use of *shall* has a certain rhetorical force; and further, that although the question is submitted for decision to the persons addressed, the answer to be given is pretty plainly implied. But *shall* may be used also, when the question put is about a simple matter of fact, and where no sug-

¹ See Appendix, Series N, § 3, for further examples to illustrate the above rules.

gestion is made as to the answer expected. Take, for instance, the following passage from *Oliver Twist*:—

‘Perhaps they will take something to drink first, Miss Maylie?’ said the doctor; his face brightening, as if some new thought had occurred to him.

‘Oh! to be sure!’ exclaimed Rose, eagerly.

‘Why, thank you, Miss!’ said Blathers, drawing his coat sleeve across his mouth; ‘it’s dry work, this sort of duty.’

‘What *shall* it be?’ asked the doctor.

‘A little drop of spirits, master, if it’s all the same,’ replied Blathers.

DICKENS.

A writer may sometimes address himself in the third person; and, in doing so, he may use the interrogative *shall*, in the same way as if he were addressing others. This is well exemplified in Moore’s ode on the death of Grattan, where, in the first stanza, he submits to himself a question for decision, using *shall* interrogatively; and then, in the next stanza, gives the answer, expressing his decision, also by the auxiliary *shall*.

Shall the Harp, then, be silent, when he who first gave

To our country a name, is withdrawn from all eyes?

Shall a Minstrel of Erin stand mute by the grave,

Where the first, where the last, of her patriots lies?

No! faint tho’ the death-song may fall from his lips,

Tho’ his Harp, like his soul, may with shadows be crost,

Yet, yet *shall* it sound, ‘mid a nation’s eclipse,

And proclaim to the world what a star hath been lost.

In connection with this branch of the subject, I may refer to an amusing incident related by Dean Alford, in his excellent little book, *The Queen’s English*. He tells us that a Scottish debating society met to discuss the question, *Shall* the material universe be destroyed? This mistake brings out very clearly the idea that we can only use *shall* in the Third Person interrogatively, when the question at issue is referred, in some way, for decision, to the persons addressed. The question, as put above,

implies that it was for the debating society to determine whether the universe was to be destroyed or not. Of course, what they intended to discuss was simply the future event, *Will* the material universe be destroyed?

§ 4. THE INDIRECT QUESTION.

By an Indirect Question, I mean a statement purporting to set forth the subject matter of a question which some one is represented as asking or considering.

Rule.—In the Indirect Question, that auxiliary should be used which would be used by the person supposed to ask or consider the question, if such person were to put the question in the Direct form.

Examples: He asked me if I *would* join him in a trip to Australia; I am thinking whether we *shall* be able to recover our property; The government were deliberating what course they *should* take. In these cases, the direct question would be: *Will* you join me in a trip; *Shall* we be able to recover our property? What course *shall* we take? The following extracts from well-known authors will help to illustrate the rule.

She wrote to beg I *would* come and pay her a visit next Tuesday [invitation].
MRS. GASKELL.

Miss Jenkins asked me if I *would* come and help her [request] to tie up the preserves in the store-room. MRS. GASKELL.

There is no real opposition between excellence of style and excellence of matter. The only question that can ever arise, is as to which *shall* have the preference when they are unhappily divorced.
FREEMAN.

Poor Polly sighed: she thought what she *should* do [what *should* I do] if young Mr. Tomkins, at the surgery, who had put

her timorous little heart into such a flutter that she was ready to surrender at once—what she *should* do if he were to die.

THACKERAY.¹

It is hardly necessary to say that, in Ireland, the indirect question is commonly expressed by *will* and *would*. A striking example of this practice came under my notice lately. I was sitting in a merchant's office one day, when a gentleman came in and said, 'I want to know when I *will* be paid'. So glaring a mistake, however, is rarely made by persons of good education.

The rule for the Indirect Question, though useful as a general guide in practice, admits, I think, of certain limitations. First, in the somewhat unusual case, in which the Indirect Question is in the second person, and the principal clause is also in the second person, good usage seems to tolerate *would* where the rule requires *should*. For example: You were deliberating with yourself whether you *would* go to Paris this summer. Here the person addressed would say to himself, *Shall* I go to Paris this summer? And, therefore, according to the rule, *should* ought to be used in the Indirect Question. But *should* sounds pedantic, and good usage seems to be against it.

A distinguished English critic, who has kindly assisted me with his counsel in this matter, stands out decidedly for the rule, and insists on saying: You were deliberating whether you *should* go to Paris this summer. I am afraid, however, he is one of those critics who are inclined rather to compel usage to conform itself to *their* rules, than to shape their rules in conformity with usage.

Even when the Indirect Question is in the third person, usage seems to tolerate an occasional departure from the

¹ See Appendix, Series N, § 4, for further examples to illustrate this rule.

strict rule; and we meet not unfrequently with sentences like the following:

Sir William Harcourt observed that before they [he and his friends] moved a vote of censure, they must ask whether they *would* be allowed to debate it in this House.

Report in *The Times*.

My English critic has no toleration for such forms as these, and insists that they are all wrong. I cannot presume to act as arbiter in the matter, and must content myself with having called attention to the point, leaving the decision of it to the better judgment of others.

In looking back over the rules laid down in the foregoing chapters, for the use of *shall* and *will*, with their exceptions and limitations, I cannot help feeling that the English idiom must appear complicated and difficult to one who approaches it for the first time, and that many a student may be tempted to turn aside in despair from the study of it. It seems to me, therefore, of some interest to point out that those rules which are the most simple, are also the most important, and the most far-reaching in their application. In particular, I would fix the attention of my readers on the general rule for Direct Statement,¹ the rule for Indirect Statement in the First Person,² and the rule for Interrogative {Forms in the First Person.³ These three rules can easily be mastered in an hour; and it is not too much to say that he who observes them, even though he neglect all the rest, will be right in nine cases out of ten, and will never be guilty of any glaring violation of the English idiom.

¹ *Supra*, p. 15.

² p. 39.

³ p. 50.

PART II.

SHALL-AND-WILL-IANA.

CHAPTER VII.

WHEN WAS THE PRESENT IDIOM ESTABLISHED?

Among the collateral questions which suggested themselves to my mind, while I was studying the present English idiom of *shall* and *will*, and which I have reserved for more particular discussion in this part of my volume, the most fundamental, perhaps, is that which is concerned with the time when this idiom was established. Nobody supposes that the idiom, as it now prevails, came down from the beginning; and, on the other hand, there is no reason to believe that it was suddenly introduced at some particular epoch of English literature. It seems rather to have been the result of slow and gradual development; and I think I am in a position to give some indications as to how and when this development came about.

In old English, the word *shall*, when used as a principal verb, meant to *owe*. Thus, for instance, we find in Chaucer: The faith I *shall* to God; that is, The faith I *owe* to God. Hence when it began to be used as an auxiliary, it suggested the idea of something that was *due*, something that was *bound to happen*; and so, in course of time, it came to be used as the sign of the future tense.

Will, on the other hand, denoted volition; and, as the present will of the agent is generally followed by the act he wills to do, *will* likewise came to be used as a future auxiliary.

It is important, however, to note that, in point of time, *shall* preceded *will* as an auxiliary of the future tense; and it was thus, for a period, the only future auxiliary, while *will* still continued to be used as an independent verb. This stage of the idiom is well exhibited in Wycliffe's translation of the Bible, which is commonly referred to the year 1380. In this translation, *shall* is habitually employed as the auxiliary of the future tense; whereas *will* is used mainly, if not exclusively, as an independent verb, to express the idea of volition. Anyone can test this matter for himself, by comparing Wycliffe's translation with the Vulgate Version, from which it was made. He will find that Wycliffe translates the Latin future by *shall*, and the conditional, as a general rule, by *should*; while he uses *will* and *would* in translating the present and past tenses of the Latin *volo*. I subjoin a few examples, by way of illustration.¹

When the eventide is come, ye say, It *shall* be clear [serenum erit] for heaven is ruddy.

MATTH. xvi. 2.

Every man that *shall* acknowledge me before men [omnis qui confitebitur me coram hominibus], I *shall* acknowledge him [confitebor et ego eum] before my Father that is in heaven. But he that *shall* deny me before men [qui autem negaverit me coram hominibus], I *shall* deny him [negabo et ego eum] before my Father that is in heaven.

MATTH. x. 32, 33.

¹In quoting from Wycliffe's Bible, I have adopted the modern spelling and the modern punctuation; I have also, now and again, substituted a modern word for one that is obsolete; but I have made no other change in the text. Perhaps I ought to add, that I do not mean to pronounce any judgment here on the authorship of Wycliffe's Bible, a question which is the subject of much controversy. I simply take the book as a witness to the use of *shall* and *will* towards the close of the fourteenth century.

I say to thee that thou art Peter, and on this stone I *shall* build my church [*edificabo ecclesiam meam*]; and the gates of hell *shall* not have might against it [*non praevalerunt adversus eam*]. And to thee I *shall* give the keys [*tibi dabo claves*] of the kingdom of heaven; and whatever thou *shalt* bind [*quodcumque ligaveris*] on earth, *shall* be bound also [*erit ligatum*] in heaven; and whatever thou *shalt* unbind [*quodcumque solveris*] on earth, *shall* be unbound also [*erit solutum*] in heaven.

MATTH. xvi. 18, 19.

And he prayed Jesus much, that he *should* not put him out of the country [*ne se expelleret extra regionem*]. MARK v. 10.

They bring to him a blind man, and they prayed him that he *should* touch him [*ut illum tangeret*]. MARK viii. 22.

I *will* not leave them fasting [*dimittere eos jejunos nolo*], lest they fail in the way. MATTH. xv. 32.

Take thou that that is thine and go; for I *will* give to this last man as to thee [*volo autem et huic novissimo dare sicut et tibi*].¹ MATTH. xx. 14.

Here we have, I think, a well-defined stage in the history of *shall* and *will*; a stage at which the idiom was extremely simple, and widely different from that of the present day. *Shall* was the auxiliary of the future tense in all persons, and apparently the only future auxiliary; *should* was the auxiliary for the conditional; *will* and *would* were used almost exclusively in their primitive sense, as independent verbs, to express volition.²

¹ For further examples see Appendix, Series O.

² I have not come across any passage in Wycliffe's Bible in which *will* is used as an auxiliary to translate the Latin future; but I have found a few cases in which *would* is used as an auxiliary to translate the conditional. For example, in *Matthew* viii. 34 we read: 'All the city went out to meet Jesus; and when they had seen him, they prayed that he *would* pass from their coasts [*ut transiret a finibus eorum*]'. This use of *would* is quite exceptional in Wycliffe's Bible, so far as my reading goes. It was probably just coming in, at the time that version was made, and the change is strikingly shown if we compare the above passage with the following from *St. Luke's* gospel (viii. 41): 'And lo, a

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(3) In the second and third persons, they commonly use *will*, and not *shall*, to express the idea of simple futurity;

(4) They use *shall* in the second and third persons, to express a command, a threat, a promise, or, in general, to express a future event determined by the will of the speaker;

(5) They always say, *Shall I? Shall we? not, Will I? Will we?* as is so common amongst the Irish and the Scotch of modern times.

But while these writers, and others of the same period, thus exhibit the leading features of the modern English idiom, it is not difficult to find traces amongst them of the older idiom, in which *shall* was used simply to express futurity, in all persons alike. As this is a point of some literary interest, I think it well to support my opinion by a few examples. In Shakespeare, when Macbeth is struck with terror at the sight of Banquo's ghost, Lady Macbeth thus addresses her husband's guests:

The fit is momentary; upon a thought
He will again be well; if you note him
You *shall* offend him and extend his passion.

Again, Richard the Third, the night before the battle of Bosworth, thus laments his unhappy condition:

There is no creature loves me;
And if I die, no soul *shall* pity me.

In these passages, it is not intended to convey that the future event is controlled by the speaker's will; the idea conveyed is that of simple futurity: You are likely to offend him; I shall have no one to pity me. Hence, in modern English we should say: You *will* offend him; No soul *will* pity me. Another example of the same usage occurs in *King Lear*, when Edgar, disguised as a

fool, offers his arm to Gloucester, to conduct him to the cliff. 'Give me thy arm; poor Tom *shall* lead thee.' We should now say, Poor Tom *will* lead thee.

Again, in *The Merchant of Venice*, Nerissa says to Portia: 'If he should offer to choose, and choose the right casket, you *should* refuse to perform your father's will, if you should refuse to accept him'. The meaning plainly is: If you should refuse to accept the man who chooses the right casket, you would thereby refuse to carry out your father's will. It is a case, therefore, of simple futurity, and not of compulsion arising from the speaker's will. Hence a modern Englishman would say: You *would* refuse to carry out your father's will.

Sir Edmund Head, in his book on *Shall* and *Will*, says that he is 'wholly unable to explain the use of *should* in this passage'.¹ But the difficulty is entirely of his own creation. He sets out with a fixed determination to find nothing but the modern idiom in Shakespeare, and he is naturally embarrassed when he comes across a passage like this, which is plainly at variance with the modern idiom.

Further illustrations may be easily found; as, for instance, in the following passages:—

Your Highness

Shall from this practice but make hard your heart.

Cymbeline.

Gaoler. Come, sir, are you ready for death? . . . Hanging is the word, sir. . . . A heavy reckoning for you, sir. But the comfort is you *shall* be called for no more payments, fear no more tavern bills.

Cymbeline.

Here comes his body [Cæsar's] mourned by Mark Antony; who though he had no hand in his death, *shall* receive the benefit of his dying,—a place in the commonwealth.

Julius Cæsar.

¹ Page 24.

The use of the form, *I shall*, in acceding to a request or a command, which is so common among the dramatists of the Elizabethan age, and which has been already noticed in these pages, must be regarded, I think, as a survival of the old idiom. Take, for instance, the following passages:—

- King Henry.* Collect them all together at my tent;
I'll be before thee.
- Erpingham.* I *shall* do't, my lord.
Henry V.
- Cæsar.* Our will is Antony be took alive;
Make it so known.
- Agrippa.* Cæsar, I *shall*.
Antony and Cleopatra.
- Kitely.* Fail not to send me word.
- Cash.* I *shall* not, sir.
BEN JONSON, *Every Man in his Humour.*
- Bobadil.* While you live, avoid this prolixity.
- Matthew.* I *shall*, sir.
BEN JONSON, *Every Man in his Humour.*

According to the modern idiom, we should say, *I will*, in these cases; because courtesy and respect for the person addressed, require that we should not merely express the bare fact that we shall do what we are asked or commanded to do, but that we should express more-over our readiness and willingness to do it. We must say, therefore, not *I shall*, but *I will*.

Passing from the dramatists to the prose writers of the same age, we find numerous examples of the use of *shall* as the auxiliary of simple futurity, in the second and third persons. Thus Bacon, in his Essay on Travel, after suggesting that when young men go abroad, each one should take with him a tutor who understands the language of the country to which he is going, adds this reason: 'for else they *shall* go hooded [blindfold] and

look abroad little'. This is evidently a survival of the old idiom. The writer wishes to state simply what he anticipates will be the future result, if his advice is neglected; in modern English, we should therefore say, 'They *will* go hooded'.

In the same Essay, Bacon advises travellers to make the acquaintance of ambassadors and secretaries, in the countries which they visit; 'for so,' he says, 'they *shall* suck the experience of many'. This is not a command or direction, but simply a statement of the future fact. Therefore here, again, a modern Englishman would use *will*, and say: 'They *will* suck the experience of many'.

Once more, Hooker says, 'He that goeth about to persuade a multitude, that they are not so well governed as they ought to be, *shall* never want attentive and favourable hearers'. A writer of our time would say, 'He *will* never want attentive hearers', the idea being simply to announce the future fact. 'He *shall* never want attentive hearers', would be a promise, according to the modern idiom, and would mean: I will take care and provide him with attentive hearers.

From these examples, and many others of a like kind, which it would be tiresome to quote, I am led to conclude that, while the modern idiom was already established, as I have said, in its leading features, at the close of the Elizabethan age, some traces of the old idiom still survived. The Elizabethan age may therefore be taken as, in some sense, the period of transition from the old idiom to the new.

In connection with this subject, it is interesting to observe that the first evidence of any Rules on the use of *shall* and *will*, is to be found in the *Grammatica Linguae Anglicanae* of Dr. John Wallis, of Oxford, published in 1653. 'As I am not acquainted', he writes, 'with any

former rules for the use of *shall* and *will*, I have deemed it proper to subjoin the following: whoever observes them will commit no blunder on the subject. In the first person, singular and plural, *shall* simply foretells; *will*, as it were, promises or threatens. But in the second and third persons, singular and plural, *shall* is the language of promising or threatening, *will* simply of foretelling.'

These rules, so far as they go, express very tersely and accurately the modern idiom; and they have found their way, in one form or another, into the principal grammars of modern times. We may, therefore, infer that the present use of *shall* and *will*, in its leading features at least, had become the settled idiom of the language, and was recognized and enforced by grammarians about the middle of the seventeenth century.

I would observe, however, that the rules of Dr. Wallis, excellent as they are in substance, and well expressed in language, are not quite so comprehensive as he believed them to be. It was too much to say, that 'whoever observes them will commit no blunder on the subject'. In fact, they deal only with the first elements of the question, the case of Direct Statement. They give no guidance as regards Indirect Statement, or Interrogative forms, or the Prophetic use of *shall*.

If I were to attempt to sum up, in a few words, with some degree of rough approximation, the results now arrived at, as to the time when the modern idiom came to be established, I would lay down the following propositions:—

(1) In the English of Wycliffe's Bible, there was only one future auxiliary, *shall*, which was used alike in all persons;

(2) During the two centuries that followed Wycliffe's time, the use of *will*, as a second auxiliary, was introduced,

and, at the close of the Elizabethan age, the modern idiom was fairly established in its more important features;

(3) But even in the Elizabethan age, the use of *shall*, as the sign of simple futurity in all persons, still lingered on; and in the literature of that period, traces of the old idiom are to be found, not uncommonly, side by side with the new;

(4) By the middle of the seventeenth century, the modern idiom, in its more essential features, was firmly fixed, recognized by grammarians, and reduced to rule.

CHAPTER VIII.

USE OF SHALL AND WILL IN MODERN ENGLISH VERSIONS OF THE BIBLE.

§ 1. THE AUTHORIZED VERSION.

It is a difficult task to discuss the phraseology of the modern English Bible, in reference to the use of *shall* and *will*. While the language of daily life, and of ordinary literature, has undergone many subtle changes, the language of the Bible, remaining still the same, has been ever sounding in the ears of successive generations; and thus there is a natural tendency to accept the phraseology of the Bible as correct and idiomatic, though it differs from the idiom of everyday life. Even grammatical errors have a charm for many minds, when they have been made familiar by long usage. As St. Jerome said, long ago, speaking of the current Latin version of his time: 'Such is the force of custom, that many cling fondly even to that which is acknowledged to be a fault'.

But the difficulty of a task is no reason for not attempting it; and it will be interesting, I think, to consider

shortly the use of *shall* and *will* in the Authorized Version, as compared with Wycliffe's Bible on the one hand, and with the idiom of the present day on the other.

We have seen that, in Wycliffe's Bible, *shall* is used as the auxiliary of the future tense, in all persons alike; and that *will* is not used as an auxiliary at all, but only as a principal verb, to express the idea of volition. In the Authorized Version, a great change is apparent. *Will* is used as an auxiliary, in addition to *shall*, and thus we have two future auxiliaries instead of one; while it also continues to be used as a principal verb, in the same way in which it had been used by Wycliffe.

In estimating the nature and extent of this change, it is important to distinguish between the different persons of the future tense. In the first person, the usage of the Authorized Version seems almost exactly in accordance with the usage of the present day. *Will* is uniformly employed as a future auxiliary, when there is question of a promise, a threat, a resolution, of the speaker; and, in general, when the future event is determined by the speaker's will. Thus we have: 'On this rock I *will* build my church'; 'I *will* give unto thee the keys of the kingdom of heaven'; 'I *will* go before you into Galilee'; 'Though I should die with thee, yet *will* I not deny thee'; 'Follow me, and I *will* make you fishers of men'; 'Come to me all ye that labour, and I *will* give you rest'; whereas, in all these passages, the future tense, in Wycliffe's translation, was rendered by *shall*.

As this point seems to me of great interest, in the history of the idiom, I submit a few additional examples in the Appendix, setting the text of the Authorized Version, and the text of Wycliffe, side by side. The student will observe that the passages selected are all taken from a very limited portion of the Bible. We may presume,

therefore, that the change is not a rare and exceptional occurrence, but frequent and systematic. I would also mention that I have taken care to see that the *shall* of Wycliffe, in each passage quoted, corresponds to the use of the future tense, in the Latin version.¹

In the second and third persons, *will* is often used, in the Authorized Version, to express simple futurity in accordance with the modern idiom, where Wycliffe had used *shall*. The following are typical examples: 'When it is evening, you say, it *will* be fair weather, for the sky is red'; 'If ye forgive men their trespasses, your heavenly Father *will* also forgive you'; 'He *will* show you a large upper room furnished'; 'When ye see the south wind blow, ye say, There *will* be heat'. In these passages, Wycliffe translates the Latin future by *shall*, in accordance with his fixed practice; and the substitution of *will* for *shall*, in the Authorized Version, marks the transition from the old idiom to the new. The student will find a further collection of Extracts in the Appendix which may be useful for the purpose of closer study and comparison.²

In the texts above cited, the usage of the Authorized Version is quite in accord with the idiom of the present day, and shows a marked contrast with that of Wycliffe's time. But there are other passages in which the *shall* of the earlier translation is retained, when it is distinctly at variance with the modern idiom, and in which I feel confident that *will* would be used if the Bible were now to be translated, for the first time, from the original text.

Take, for example, the passage in which Cain, having heard the sentence pronounced upon him by God, cries out: 'I shall be a fugitive and a vagabond in the earth; and it *shall* come to pass that every one that findeth me *shall* slay me'.³ The use of *shall* in this passage cannot

¹ Appendix, Series P, § 1.

² Series P, § 2.

³ Gen. iv. 14.

be defended on the ground that Cain spoke, in the language of prophecy, of a future event predetermined by God. For, in the next verse, we read that the Lord said to him: 'Whosoever slayeth Cain, vengeance shall be taken on him sevenfold'. And further: 'The Lord set a mark upon Cain, lest any finding him should kill him'. Cain was, in fact, simply expressing his fear that, being an outcast on the earth, his life was no longer safe, and that whoever met him might slay him; he ought, therefore, to say, according to the modern idiom, 'Whoever findeth me, *will* slay me'.

Again, in the First Book of Kings, called in the Authorized Version the First Book of Samuel, we are told that Saul sent messengers to David's house, to watch him, and to slay him in the morning; and David's wife warned him of his danger, and urged him to fly, saying: 'If thou save not thy life to-night, to-morrow thou *shalt* be slain'.¹ In this passage it is plain that David's wife did not mean either to threaten or to prophesy, but simply to express her fears that David would be killed if he did not save himself by flight. Therefore the modern idiom would require *will*; but the translators, following the older idiom, retained *shall* in the sense of simple futurity.

Another interesting example occurs in the Book of Numbers, where God having threatened to disinherit the people, and to smite them with pestilence, Moses thus remonstrates: 'Then the Egyptians *shall* hear it, and they will tell it to the inhabitants of this land'.² According to the modern idiom, this would be a threat, on the part of Moses, that he would report the matter to the Egyptians; whereas it is, in fact, only a statement that the matter would inevitably come to their knowledge. The translators of the Bible were evidently not consistent in their

¹ 1 Sam. xix. 11.

² Numb. xiv. 11-14.

use of *shall*; for in the second clause of the text they drop the *shall* with which they had set out, and put *will* in its place: 'And they *will* tell the people of this land'.

Here is another example which has a special interest in connection with the history of this subject. We read in the Authorized Version: 'And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land; . . . and I being few in number, they *shall* gather themselves together against me, and slay me'.¹ The modern idiom would, of course, require *will*: 'They *will* gather themselves against me, and slay me'. In this passage, it is interesting to note, the *shall* of the Authorized Version has been changed into *will* by the Revisers of 1885.

A more remarkable example, in which the modern Revisers have changed *shall* into *will*, occurs in the Gospel of St. Luke. We read in the Authorized Version: 'What therefore *shall* the lord of the vineyard do unto them? He *shall* come and destroy these husbandmen, and *shall* give the vineyard to others.'² The Revisers have changed it thus: 'What therefore *will* the lord of the vineyard do unto them? He *will* come and destroy these husbandmen, and *will* give the vineyard unto others.' This is quite right. But one is tempted to ask why the Revisers, having put their hand to the plough, should have faltered in their work, and left *shall* unchanged in many other passages where the change was equally needed.³

A very cursory review of the text of the Authorized Version is sufficient to reveal many inconsistencies in

¹ Gen. xxxiv. 30.

² xx. 15, 16.

³ See an interesting discussion on this subject, by Mr. George Washington Moon, who severely censures the Revisers for their inconsistency with regard to the use of *shall* and *will*.—*Ecclesiastical English*, pp. 187-192.

the employment of *shall* and *will*, which would seem to show that the authors of the version were not guided by any fixed principle in the use of these auxiliaries. For example, we read in the Apocalypse, called in this version, *Revelation*: 'Behold the tabernacle of God is with men, and he *will* dwell with them, . . . and God himself *shall* be with them, and be their God. And God *shall* wipe away all tears from their eyes.'¹ Here Wycliffe had used *shall* throughout, according to his practice, and said consistently: God *shall* dwell with them, he *shall* be their God, God *shall* wipe away all tears. But the authors of the more modern version, inconsistently as I think, changed the first *shall* into *will*, and retained the other two.

In the Gospel of St. Luke, our Lord says, speaking of the coming of St. John the Baptist: 'He *shall* baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he *will* thoroughly purge his floor, and *will* gather the wheat into his garner; but the chaff he *will* burn with fire unquenchable'.² Here, again, Wycliffe used *shall* throughout; and in the Authorized Version the first *shall* is retained, while the others are changed into *will*.

Again, we read in *St. Matthew*: 'Beware of men, for they *will* deliver you up to the councils'; while, a few lines further on, we find: 'And the brother *shall* deliver up the brother to death'.³ In the same Gospel, referring to the day of Judgment, our Lord says: 'Many *will* say to me in that day, Lord, Lord, have we not prophesied in thy name?'⁴ This use of *will* is quite in accordance with the modern idiom. But when the translators come to the twenty-fifth chapter, they seem to forget what they

¹ *Rev.* xxi. 3, 4.

² *Matth.* x. 17, 21.

³ *Luke* iii. 16, 17.

⁴ *Matth.* vii. 22.

have done in the seventh, and they make our Lord say, still referring to the day of Judgment; 'Then *shall* the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee?'¹

In the Acts of the Apostles we read: 'Thou *wilt* not leave my soul in hell, neither *wilt* thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou *shalt* make me full of joy with thy countenance.'² In this passage, Wycliffe, as usual, consistently renders the future tense, in each case, by *shall*; Thou *shalt* not leave my soul in hell; Thou *shalt* not give thine holy one to corruption; Thou *shalt* fill me in mirth with thy face. But the Authorized Version, with obvious inconsistency, as it seems to me, changes *shall* into *will* in the first two phrases, and retains it unchanged in the third.

A more striking evidence of inconsistency, perhaps, is afforded, when the *same* discourse of our Lord is recorded in two Gospels, and the Authorized Version employs *shall* for the future auxiliary in one Gospel, and *will* in the other. For instance, we read in *St. Mark*, 'What *shall* therefore the lord of the vineyard do?'³ while in *St. Matthew*, the question runs: 'When the lord therefore of the vineyard cometh, what *will* he do unto those husbandmen?'⁴ In the answer, the translators are not less inconsistent than they are in the question. For, in *St. Mark*, they say: 'He *will* come and destroy the husbandmen, and *will* give the vineyard unto others';⁵ whereas, in *St. Luke*, it runs: 'He *shall* come and destroy these husbandmen, and *shall* give the vineyard to others'.⁶

One more example, and I will leave this branch of the

¹ *Matth.* xxv. 37.

² *Mark* xii. 9.

³ *Mark* xii. 9.

⁴ *Acts* ii. 27, 28.

⁵ *Matth.* xxi. 40.

⁶ *Luke* xx. 16.

subject. Our Lord sent forth two of his disciples to prepare the Passover, telling them to ask the good man of the house for the guest-chamber. Then he adds, as we read in *St. Mark*: 'He *will* show you a large upper room furnished'.¹ This is the modern idiom. But in the Gospel of *St. Luke*, we find: 'He *shall* show you a large upper room furnished'.² This is a survival of the old idiom.

In discussing the use of *shall* in the English version of the Bible, there is one consideration to which I wish to call attention, as it seems to me to have been overlooked by previous writers on the subject. Where *shall* is employed in the English Bible, we find, as a rule, simply the future tense in the original text. Now, the future tense considered in itself, whether in Hebrew, Greek, or Latin, expresses futurity and nothing more. Hence it follows that, in so far as *shall* means anything more than simple futurity, it adds something to the text which is not expressed in the original. This is, perhaps, no disadvantage, when the idea so added is implied, at least, in the original version. Thus, for example, when God said to Adam, 'In the day that thou eatest thereof, thou *shalt* surely die',³ the English words express a threat, according to the modern idiom; but this threat is plainly conveyed in the Hebrew text, by the circumstances in which the words were spoken. Again, when we read in *St. Matthew's* Gospel, 'He that shall endure unto the end, the same *shall* be saved',⁴ the words express a promise; and the promise is clearly in accordance with the meaning of our Lord.

But the *shall* of the English version is open to serious

¹ *Mark* xiv. 15.

² *Luke* xxii. 12.

³ *Gen.* ii. 17.

⁴ *Matth.* xxiv. 13.

objection, as it seems to me, when the sense of a passage, understood according to the modern idiom, is directly at variance with its true biblical meaning. Let us consider, for example, the text: 'I send unto you prophets, and wise men, and scribes; and some of them ye *shall* kill and crucify; and some of them *shall* ye scourge in your synagogues, and persecute them from city to city'.¹ Our Lord, in this passage, intends only to announce the future fact, that the Jews would scourge and slay the prophets sent amongst them. Accordingly, the words of the Greek text express simple futurity, and nothing more. But the English words, interpreted according to the modern idiom, convey the idea of a command or instruction to slay the prophets. Thus the meaning suggested by the English text is strongly opposed to the true sense of the passage. It would be easy to bring the two into harmony, by writing *will* for *shall*: Some of them ye *will* kill and crucify, and some of them ye *will* persecute in your synagogues.

In like manner, when our Lord said to St. Peter, 'Before the cock crow, thou *shalt* deny me thrice',² he meant simply to announce the future fact; whereas the words of the English version suggest the idea of compulsion or command. But if we change *shall* into *will*, we express exactly the sense of the original text, and make no suggestion of a false meaning: Before the cock crow, thou *wilt* deny me thrice.

It would be easy to multiply examples. But enough has been said to suggest that the use of *shall* in the Authorized Version is sometimes open to grave objection. The idea conveyed in the original text is that of simple futurity. This idea was correctly represented in Wycliffe's translation, according to the idiom of his time, by the

¹ *Matth.* xxiii. 34.
(M 418)

² *Matth.* xxvi. 34.

use of *shall*. But, owing to a change of idiom, this auxiliary received a new meaning. It no longer conveys the idea of simple futurity, when used in the second or third person, but suggests the notion of direction or command. Thus while the word remains the same, its meaning is now at variance with the true sense of the text. In such cases, and they are very numerous, it would seem to me desirable, in any future revision of the text, to change *shall* into *will*, and thus to bring the biblical usage into harmony with the idiom of the people. We shall see presently that this change has been made, though I think somewhat too sparingly, by Dr. Challoner, in his revision of the Douay Bible.

§ 2. THE RHEIMS AND DOUAY VERSION.

In the preceding section, I have spoken only of the Authorized Version of the Bible; because that version, quite independently of its value as a translation, is a book of the highest literary excellence and authority. But almost all that I have said is equally applicable to the Catholic version, of which the New Testament was first published at Rheims, in the year 1582, and the Old Testament at Douay, in the years 1609 and 1610. As regards the use of *shall* and *will*, this version agrees substantially with the Authorized Version, though occasional differences may be detected here and there.

It should be observed, however, that the various editions of the Bible now current amongst Catholics, though professing to follow the Douay version of the Old Testament, and the Rheims version of the New, and commonly called by the name of the Douay Bible, differ in many respects from the first editions. Each editor seems to have felt himself justified in making such

modifications of the text as appeared to him desirable. The most important revision of the original translation was that made, about the middle of the last century, by the Right Rev. Dr. Challoner, Vicar-Apostolic of the London District. So many changes were introduced by him into the text that, in the opinion of Cardinal Newman, his revision may be regarded as being 'little short of a new translation'. As for the numerous Catholic editions now in common circulation, they are all based, directly or indirectly, on Dr. Challoner's version, though they differ from it, and from each other, in many points of minor detail.¹

For our present purpose, it is important to note that Dr. Challoner, besides being a fine English scholar, was an Englishman born and bred; and, therefore, presumably master of the English idiom. In making his revision of the Catholic version, he has repeatedly changed *shall* into *will*, being, in this respect, much more liberal than the Protestant revisers of the present century.

The changes he has made seem to me of great interest, as showing the judgment of an Englishman, in the middle of the eighteenth century, on the use of these auxiliaries in the versions of the Bible made by Englishmen about a century and a half before. I will give, therefore, three examples, taken from three almost consecutive chapters of St. Matthew's Gospel, setting down in order: (1) the text of the original version published at Rheims (1582); (2) the text of Dr. Challoner's revision (1750); (3) the text of the Authorized Version (1611); and (4) the

¹ See an interesting article by Cardinal Newman, on the History of the text of the Rheims and Douay version of Holy Scripture, which first appeared in *The Rambler* of July, 1859, and is now published in a volume entitled, *Tracts, Theological and Ecclesiastical*, Longmans, 1895.

text of the Protestant revision of the present century (1880).¹

MATTH. xxiii. 34.

Rheims Version.—Behold, I send unto you prophets, and wise men and scribes; and of them you *shall* kill and crucify, and of them you *shall* scourge in your synagogues.

Challoner's Revision.—Behold, I send to you prophets, and wise men, and scribes; and some of them you *will* put to death and crucify, and some of them you *will* scourge in your synagogues.

Authorized Version.—Behold, I send unto you prophets, and wise men, and scribes; and some of them ye *shall* kill and crucify, and some of them *shall* ye scourge in your synagogues.

Modern Revision.—Behold, I send unto you prophets, and wise men, and scribes; some of them *shall* ye kill and crucify, and some of them *shall* ye scourge in your synagogues.

MATTH. xxiv. 5.

Rheims Version.—Many *shall* come in my name, saying, I am Christ; and they *shall* seduce many.

Challoner's Revision.—Many *will* come in my name, saying, I am Christ; and they *will* seduce many.

Authorized Version.—Many *shall* come in my name, saying, I am Christ; and *shall* deceive many.

Modern Revision.—Many *shall* come in my name, saying, I am the Christ: and *shall* lead many astray.

MATTH. xxvi. 34.

Rheims Version.—This night, before the cock crow, thou *shalt* deny me thrice.

Authorized Version.—This night, before the cock crow, thou *shalt* deny me thrice.

¹ The text of the Douay version of the Old Testament I have obtained from a copy of the original edition, which is in the library of Maynooth College; and the text of the Rheims version of the New Testament, from the English Hexapla, published by Bagster of London. I have not been able to get a copy of any of the editions of Dr. Challoner's revision published during his lifetime; but I have followed an American edition published by Sadlier of New York, in 1880, which professes to give the text of Challoner's edition of 1750.

Challoner's Revision. — This night before the cock crow, thou *will* deny me thrice.¹

Modern Revision. — This night, before the cock crow, thou *shalt* deny me thrice.

The reader will observe that the first and third of the passages above quoted have been already discussed in these pages, and that Dr. Challoner has introduced into the Catholic version the changes for which I have been contending. I would also call attention to the fact that, in all three texts, the Authorized Version agrees with the Rheims Version; and therefore Dr. Challoner corrects both. The modern revisers, on the other hand, though coming more than a century after Dr. Challoner, have left the Authorized Version unchanged.²

CHAPTER IX.

ORIGIN OF THE PROPHEPIC SHALL.

The prophetic use of *shall* is one of the curious anomalies of the modern English idiom. All writers on the subject seem agreed that it is founded on the usage of the Bible; but the way in which they account for the origin of this usage, seems to me by no means satisfactory. To fix our ideas on the special character of the prophetic *shall*, let us take, as an example, the language in which

¹ It is curious that, in the two parallel passages, *Mark* xiv. 30, and xiv. 72, Challoner retains the old translation: Thou *shalt* deny me thrice. He also retains the *shall* in a very similar passage of St. John's Gospel, xiii. 21: 'Amen, I say to you, one of you *shall* betray me'. All this seems to show that, like other modern translators, while his instinct suggested to him the modern idiom, he failed to carry it out consistently. The fact that he made the change in some cases, is to me more significant of his real opinion, than the fact that he failed to make it in others.

² For further illustrations, see Appendix, Series Q.

our Lord foretells the destruction of the temple of Jerusalem, and the signs of his second coming:

There *shall* not be left here one stone upon another, that *shall* not be thrown down. . . . Ye *shall* hear of wars, and rumours of wars; . . . Nation *shall* rise against nation, and kingdom against kingdom; and there *shall* be famines, and pestilences, and earthquakes, in divers places. . . . Then *shall* they deliver you up to be afflicted, and *shall* kill you; and ye *shall* be hated of all nations for my name's sake. And then *shall* many be offended, and *shall* betray one another, and *shall* hate one another. And many false prophets *shall* rise, and *shall* deceive many. And because iniquity *shall* abound, the love of many *shall* wax cold.¹

How are we to account for the use of *shall* in this and other like passages? Many writers attempt to explain it by citing the principle of the modern idiom, that *shall* is used, in the second and third persons, in reference to future events dependent on the will of the speaker. This view is thus expressed by Dean Alford: 'The almost uniform use of *shall* as applied to future events, and to persons concerned in them, is reserved for the prophetic language of the Bible, as spoken by one whose will is supreme, and who has all under his control'.²

Whatever may be said of this explanation, when the events foretold are determined by the will of God, or, at least, are in conformity with his will, it seems to me very difficult to adopt it when they are directly contrary to his will. Thus, for example, in the passage cited above, we are asked to believe that *shall* is used in order to convey that God, by his supreme will, has determined that nation *shall* rise against nation; that many *shall* be offended, and *shall* betray one another, and *shall* hate one another; and that many false prophets *shall* rise and *shall* deceive many.

I have heard it sometimes argued, as if in reply to this

¹ *Matth.* xxiv, 2-12,

² *The Queen's English*, p. 159.

objection, that this use of *shall* in the Bible is due to the influence of Calvinistic divines, who wished thereby to strengthen the argument in favour of predestination. But all this reasoning seems to me illusory, and it may be set aside by one very simple consideration. The peculiar use of *shall* in the Bible was not *introduced* by the authors of the version of 1611. It came down from the time of Wycliffe; and it was, therefore, not adopted with any view to the modern idiom, which did not exist at that time, nor was it due to the influence of Calvinistic divines, who did not appear in England until more than a century and a half later.

It seems to me, in fact, quite clear, that the prevailing *shall* of the Bible is simply a case of survival. Wycliffe's Bible, which appeared about the year 1380, uses *shall*, in all cases, as a future auxiliary, to express the sense of the future tense in the Latin version. Some hundred and fifty years later, in 1525, Tyndale brought out a new translation. In this translation, he changed the *shall* of Wycliffe, in many cases, into *will*, but in a far larger number of cases, he left it unchanged. Then came the Authorized Version, in 1611, which, for the most part, adopted the changes made by Tyndale, and made some further changes of *shall* into *will*, on its own account. Thus it may be stated generally, that we are indebted to Tyndale, and the authors of the version of 1611, for the use of *will* as a future auxiliary in the Bible, but that the use of *shall*, as it now exists in the Authorized Version, has come down to us from Wycliffe.

Meanwhile, during the whole of the sixteenth and the early part of the seventeenth century, the new idiom, which gives a special significance to *shall* in the second and third persons, was gaining in strength and gradually displacing the old. Tyndale's Version was made while

the new idiom was coming in, and the Authorized Version, before it was fully and finally established. There was a natural reluctance to offend the ear of the people, attuned to the older translation, by making any change in the text that was not urgently needed. And thus *shall* was allowed to stand in many cases where the new idiom suggested *will*. Afterwards, when the rules for *shall* and *will* came to be written, grammarians were called on to account for the anomaly, thus apparent in the Biblical use of *shall*; and they accounted for it by giving it a name. They called it the *prophetic shall*.

From the Bible, the *prophetic shall* naturally passed to preachers, who adopt a language more or less biblical in its character; and to poets, who not unfrequently assume the mantle of the preacher or the prophet. It has thus become a recognized part of our modern idiom, within certain limits, which, though not easy to define, are instinctively observed by English writers.

CHAPTER X.

LATITUDE IN THE USE OF SHALL AND WILL.

Though the correct use of *shall* and *will* is, to a large extent, definitely determined, and may be reduced to rules, there are nevertheless many cases in which a certain latitude is allowed to the taste, and even to the caprice, of each individual. I have already noticed the wide latitude allowed (*a*) in the case of Direct Statement, in the first person, when the future event depends on the will of the speaker;¹ (*b*) in the case of Indirect Statement, more especially in the second and third persons;² and

¹ *Supra*, pp. 18, 19.

² *Supra*, pp. 44-46.

(c) in the case of Interrogative forms.¹ It remains now to call attention to some particular phrases, about which usage appears to be wavering and uncertain, and in which, consequently, each one is free to follow his own taste and judgment.

It appears perfectly allowable to say 'I *would* gladly', or 'I *should* gladly'; 'I *would* willingly', or 'I *should* willingly'; 'I *would* wish', or 'I *should* wish'. No doubt, the strict rule would seem to require the use of *should*, in cases such as these; because our feelings of preference, of gladness, of desire, and so forth, are not supposed to be under the control of our will. But the practice of good speakers shows that a certain latitude is allowed.

Some speakers may, perhaps, observe a shade of difference between the two forms, and use *would* only when they wish to express not merely a willingness, but a readiness and eagerness of will. Thus to say, 'I *would* willingly do it', would be as if to say, 'I would do it, and do it willingly'; similarly, 'I *would* rather do it', conveys a stronger preference than the somewhat indifferent form, 'I *should* rather'. But in general, the two forms seem to be used according to the fancy of the speaker, without regard to any such fine distinctions. The studious reader will find in the Appendix a group of extracts quite sufficient to show that the use of *would*, in such cases, is sanctioned by the practice of the best English writers; and he will observe that, in each example, *would* may be replaced by *should*, without any sensible change of meaning.²

Again, there is an embarrassing difference of usage with respect to the phrases, 'It *would* seem', 'It *should* seem'. The authority of good English writers may be

¹ Supra, pp. 54, 55.

² See Appendix, Series R.

cited in favour of both; but while the greater number show a decided preference for the former, the latter seems to have a strange fascination for Lord Macaulay. Dean Alford tries to make out that there is a difference of meaning between the two forms of expression. According to him, if I say, 'It *would* seem', I thereby imply that the statement in question is supported by satisfactory evidence. But if I say, 'It *should* seem', there is a tinge of irony, as if I said, 'We are expected to believe'.¹

Whatever may be thought of this distinction in theory, it is not observed in practice by the best writers; and it is distinctly refuted by the passages cited below. Macaulay constantly uses *should*, when he wants to convey that he himself accepts the evidence in favour of the opinion expressed; and the practice of Macaulay is plainly supported by the authority of Byron. I think then it is better to say that, according to modern usage, we are free to adopt one form or the other, according to our own individual taste or fancy.

It should seem that a full half of Johnson's life, during about sixteen years, was passed under the roof of the Thrales.

MACAULAY.

It should seem that Bunyan was finally relieved from the internal sufferings which had embittered his life, by sharp persecution from without.

MACAULAY.

It should seem that the sagacious and versatile Shaftesbury ought to have foreseen the coming change.

MACAULAY.

It should seem that no transactions in history ought to be more accurately known to us than those which took place round the death-bed of Charles the Second.

MACAULAY.

The amendment was adopted, *it should seem*, with scarcely any debate, and without a division.

MACAULAY.

Chatham, *it should seem*, ought to have taken the same side.

MACAULAY.

¹ *The Queen's English*, p. 161.

There is always some row or other previously to all our publications; *it should seem* that, on approximating, we can never quite get over the natural antipathy of author and book-seller, and that more particularly the ferine nature of the latter must break forth. BYRON, *Letter to John Murray*.

I have lately come across a quaint passage in Cowper, which is interesting in connection with this question, and which, so far as it goes, falls in with Dean Alford's contention. The poet is speaking of a candidate for Parliamentary honours, who had come to solicit his influence, and whom he thus describes:—

He is very young, genteel, and handsome. He has a pair of very good eyes in his head, which not being sufficient, as it *should* seem, for the very nice and difficult purposes of a senator, he has a third also which he wore suspended by a riband from his buttonhole.

'*Would* you be surprised to hear?' or '*Should* you be surprised to hear?' Which of these two forms is correct? In this case, the principle on which the modern use of *shall* and *will* is based, would require *should*. It is not an invitation, or a request, but simply an inquiry as to a fact not under the control of the will. The person addressed cannot use *would* in his answer: he must say, 'I *should* be surprised', or, 'I *should* not be surprised'; and so, in putting the question, it would seem, we ought to say, '*Should* you be surprised?' But, in dealing with language, the finest reasoning must give way to usage; and usage, in this case, appears to allow equally of both forms.

It may be remembered that this mode of interrogation came into great prominence at the time of the famous Tichborne trial. The late Lord Coleridge, who was then Attorney-General, cross-examined the Claimant for several days, and frequently used the phrase, *Should* you

be surprised to hear? But he also said very often, *Would* you be surprised to hear? As the point seemed to me of some interest, I looked up the report of the trial in *The Times*, some years ago; and I found that on two days of the trial, June 15 and June 17, 1871, he used the form, *Should* you be surprised? four times, and the form, *Would* you be surprised? six times. I give the questions here, in the same order in which they appear in the report:—

Should you be surprised to find that Hodder was always full of a class called the Noviciate?

Would you be surprised to find that there was a John M'Cann, prefect of the Philosophers, who left Stonyhurst at a moment's notice?

Would you be surprised to learn that Mr. Bird was one of the lecturers, and Mr. Paten the other?

Would you be surprised to learn that Mr. Roger Tichborne acted as a French student, with Mr. Radcliffe as another French student?

Should you be surprised to hear that, while you were there, Sir Edward Doughty fell backwards downstairs?

Should you be surprised to find you were not admitted to a tradesmen's ball, on the ground that you would not admit them to your balls?

Should you be surprised to learn that the first photograph is a view of Knoyle, your grandfather's place?

Would you be surprised to hear that Mr. Seymour, your grandfather, did not live at Knoyle, at all, but at Mrs. Hopkinson's house in Bath?

And *would* you be surprised to hear that Mrs. Hopkinson was Mrs. Seymour's mother?

Would you be surprised to hear that Mr. Seymour objected so much to smoking that you had to go to Alfred's room in the little cottage in the village?

From this evidence I came to the conclusion that a latitude of choice is here allowed, and that both of these

forms are consistent with the modern English idiom. Further it appeared to me clear that, whichever form is employed, the meaning is practically the same.

It was suggested, however, by an ingenious critic, that perhaps the *Times* reporter was an Irishman, or a Scotchman; and that he, and not Lord Coleridge, was responsible for this apparently indiscriminate use of *should* and *would*. I ventured, therefore, to write to Lord Coleridge, enclosing a copy of the report, and asking him kindly to answer these three questions: (1) Was he rightly reported? (2) Did he now consider that the use of the two phrases, as found in the report, was correct? and (3) Did he think there was any difference of meaning between the two forms? In a few days I received the following interesting letter:—

‘HEATH’S COURT,

‘OTTERY, ST MARY,

‘DEVON, 8th June, 1892.

‘DEAR SIR,—Your letter and the paper which came with it have interested me extremely. I wish I could help you with anything substantial, or, still more, authoritative; but I have no claim whatever to be an authority, and I have often been exceedingly puzzled myself, as to what rule to lay down. I trust to the instinct of the moment; and having been brought up among a people who have the same instincts as I have, I dare say I appear to them, and therefore to myself, to speak correctly. But I was never taught any rule, and I cannot pretend to give one to anyone else. As to ‘Would you be surprised?’ and ‘Should you be surprised?’ I should say that both are equally and absolutely correct; although to say, ‘*I would be surprised*’, is, I think, imperfect English. But if you ask me why, I am afraid I can go no further than that *I feel* it to be so. I wish I could be of more use to you, and I thank you for your letter.

Your very faithful servant,

‘COLERIDGE’.

It will be observed that Lord Coleridge does not explicitly answer my three questions; but he states very distinctly that both phrases are 'equally and absolutely correct'; and he seems to imply, at least, that there is no difference of meaning between them. I need hardly say that Lord Coleridge was generally regarded, at the bar and in literary society, not only as a fine English scholar, but also as a speaker of almost punctilious accuracy; and with his authority before us, we can hardly doubt that each of the two forms which he so emphatically approves, is good and idiomatic English.

Nevertheless, I was anxious to test his opinion by that of other authorities; and accordingly I consulted two distinguished scholars, who have devoted a great deal of time to the study of the English language, and who have lived, for the greater part of their lives, in England, the one in London, the other in Oxford. I submitted to each of them, quite independently of the other, the two phrases,

(a) *Should* you be surprised to hear?

(b) *Would* you be surprised to hear?

and I asked them, in view of the modern English idiom, to answer the following questions, Yes or No: (1) Is the form (a) correct? (2) Is the form (a) preferable to the form (b)? (3) Is the form (b) wrong?

My correspondents answered thus. First correspondent: 'Is (a) correct? Yes. Is (a) preferable to (b)? Yes. Is (b) wrong? Yes; because surprise is not under the control of the will.' Second correspondent: 'Is (a) correct? Yes. Is (a) preferable to (b)? Yes. Is (b) wrong? Yes; at least according to the most modern usage. But I should say that, *Would* you like to hear my story? is correct, because an element of willing pleasure is involved, which is absent in (a) and (b).'

From these answers, compared with Lord Coleridge's letter, it is plain that the modern English use of *shall* and *will*, is not quite so rigidly fixed amongst Englishmen, as it is often supposed to be. As regards the particular case before us, I should be slow to express an opinion where such high authorities are divided, but I may say, at least, that no one can be fairly accused of violating English idiom who follows the practice of Lord Coleridge.

CHAPTER XI.

CURIOSITIES OF SHALL AND WILL.

A reward will be given; He shall receive a reward. Though, in some respects, a considerable latitude is allowed, as we have seen, in the choice of *shall* and *will*, there are cases, on the other hand, in which a somewhat arbitrary distinction seems to be strictly observed. I was struck, many years ago, at observing, in the columns of the *Times* newspaper, that, in the advertisements for lost articles, it is the custom to say that *a reward will be given*, but that *the finder shall receive a reward*. Here are a few examples taken from a single copy of the paper.

If the cabman who, on the 6th instant, about 4 p.m., took up a lady, gentleman, and birds, from High Street, Notting Hill, will return an umbrella to 84 Cornwall Road, Westbourne Park, he *shall* receive five shillings reward.

Lost, an Isle of Wight diamond ring. Supposed to have fallen from a window in Mount Street. Whoever has found the same, and will take it to Messrs. Hogarth, 96 Mount Street, Grosvenor Square, *shall* be rewarded.

Lost, on 20th April, between Marshall and Snelgrove's, Oxford Street, and Torrington Square, a gold, gray, enamelled brooch; two names engraved at the back. Anyone taking the

same to Plummer's News Agency, 46 Theobald's Road, Bloomsbury, *shall* be rewarded.

Lost, a brooch, on Friday, May 7th, between King's Cross, Oxford Street, and Edgware Road. A handsome reward *will* be given, on application to Messrs. Hindley, 134 Oxford Street.

Lost. Dropped, on Thursday evening, in Covent Garden Opera House, a valuable half-hoop diamond ring. If returned to Mr. Robert Dicker, jeweller, 8 Vigo Street, Regent Street, a handsome reward *will* be given.

Five Pounds Reward. The above reward *will* be given to any person who can give information where the registers of baptism of James Kerwick and Elizabeth Olswith, together with the registers of marriage of those parties, may be found.

It would be a needless refinement to seek for an elaborate explanation of a distinction like this. The one form, He *shall* receive a reward, is a promise: the other, A reward *will* be given, is a simple statement of the future fact. And the practice seems to be that, when the finder of the lost property is put in the nominative case, we are to use the form which conveys a promise; whereas, when the reward is put in the nominative case, we are to use the form which states only the future fact. Subtle reasons might be found in support of this distinction; and there might be rejoinders equally subtle. But, perhaps, it is best simply to say, that use has so decreed, *quem penes arbitrium est, et jus et norma loquendi*.

'If he *shall* hear thee'; 'If he *will* not hear thee'. I have already commented on the want of any stable principle for the use of *shall* and *will* in the Authorized Version of the Bible.¹ And I am tempted here further to illustrate this point by a curious example. We read in the eighteenth chapter of *St. Matthew*:—'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he *shall* hear thee, thou

¹ pp. 77-80.

hast gained thy brother. But if he *will* not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established'.¹

The question here suggests itself, Why are we to use *shall* in the positive form, and *will* in the negative? When we say, If he *shall* hear thee, why ought we not to say also, If he *shall not* hear thee? It will be answered, perhaps, that there is a slight difference of meaning, which the translators sought to bring out by using *shall* in one case and *will* in the other. But such a defence can hardly be maintained, because there is no difference of meaning suggested by the Greek text from which the translation was made: we find simply, ἐὰν σου ἀκούσῃ, ἐὰν δὲ μὴ ἀκούσῃ.

The apparent anomaly presented by this passage, seems to have attracted the notice of the modern revisers. They have abandoned both *shall* and *will*, and, curiously enough, returned practically to the translation given in Wycliffe's Bible, rendering the Greek text thus: 'If he hear thee', 'If he hear thee not'. As this seems to me a point of some interest in the history of *shall* and *will*, I here subjoin the three versions side by side:—

Wycliffe's Bible.

If he *heareth* thee, thou hast won thy brother; and if he *heareth* not thee, take with thee one or two, that every word stand in the mouth of two or three witnesses.

Authorized Version.

If he *shall* hear thee, thou hast gained thy brother. But if he *will* not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Modern Revision.

If he *hear* thee, thou hast gained thy brother. But if he *hear* thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

¹ *Matthew* xviii. 15, 16.

Is it true that no Englishman ever misuses Shall and Will? Dean Alford says, 'I never knew an Englishman who misplaced *shall* and *will*; I hardly ever knew an Irishman or a Scotchman who did not misplace them sometimes.'¹ Archbishop Whately is equally emphatic: 'It is difficult', he says, 'to define intelligibly to a foreigner the modern use of these two words, though throughout the whole of England no misuse of them can be observed, even amongst the lowest of the people.'² Lord Macaulay throws the statement into a rhetorical form, according to his wont; but he confines it to the inhabitants of London. 'Not one Londoner in ten thousand can lay down the rules for the proper use of *will* and *shall*. Yet not one Londoner in a million ever misplaces his *will* and *shall*. Doctor Robertson could, undoubtedly, have written a luminous dissertation on the use of those words. Yet, even in his latest work, he sometimes misplaced them ludicrously.'³ Cobbett, in his *English Grammar*, carries the same idea to the borders of extravagance. 'The use of *shall* and *will*', he says, 'is as well known to us all as the uses of our teeth and noses; and to misapply them argues not only a deficiency in the reasoning faculty, but almost a deficiency in instinctive discrimination.'

Perhaps Lord Coleridge, in the letter already quoted, though speaking only for himself, has given the most judicious and accurate account of the condition in which most Englishmen find themselves, with regard to this curious idiom. 'I have no claim whatever', he says, 'to be an authority, and I have often been exceedingly puzzled myself as to what rule to lay down. I trust to the instinct of the moment; and having been brought up among a

¹ *The Queen's English*, p. 154.

² *English Synonyms*, p. 43.

³ *Essay on Lord Bacon; Critical and Historical Essays*, vol. ii., p. 200, Ed. 1854.

people who have the same instincts as I have, I dare say I appear to them, and therefore to myself, to speak correctly. But I was never taught any rule, and I cannot pretend to give one to anyone else.'

But is it strictly true to say that Englishmen, or even that educated Englishmen, never make a mistake in the use of *shall* and *will*? I will venture to give a few examples in favour of the opposite view. Thackeray was an Englishman of Englishmen, a Londoner of Londoners; and yet he makes his favourite, Becky Sharp, also thoroughly English, say to her husband: 'Pitt and his little boy will die, and we *will* be Sir Rawdon and my lady'. Again, Warrington says in *Pendennis*: 'I *would* not be what I am, had I practised what I preach'. In each of these passages, as it seems to me, we have a distinct violation of the modern idiom.

Elsewhere Thackeray says: 'There are some women to whom I *would be very unwilling* to give pain'. And once more: 'I *would hardly like* to see a musket on that little shoulder, or a wound on that pretty face'. There are few, I think, who will maintain that these passages are consistent with the modern English idiom.

In the *Daily Telegraph*, I lately came across the following sentence, in a letter signed, A North Lincolnshire Rector: 'It is not impossible that we *will* have a comparatively mild autumn and winter'. Again, in an English Board School I heard a schoolmistress ask the question: 'If we take two from six, how many *will* we have remaining?' And in another English Board School the master said, addressing one of his pupils: 'We must hurry on with this, or we *won't* have time to finish the experiment'.

It will be said, perhaps, that the North Lincolnshire rector, and the school teachers, may have been Irish, or may have had the purity of their idiom tainted by Irish

surroundings. I have no reason to suppose that this was the case; but if it were, it would only prove that the influence of Irish association has already begun to break down the English usage in English centres of enlightenment.

The following passages from well-known writers are perhaps open to difference of opinion; but I submit that they are at variance with the best usage of the present time.

He [Museum] knew that, according to the system pursued in France, where almost all promotion is given to the noblesse, he [Museum] never *would* advance in rank.

THACKERAY.

On such a subject, the Bishop of Oxford knew that he [the Bishop] *would* have a willing listener in the Prince.

SIR THEODORE MARTIN.

Buckle believed in a future state, because it was intolerable to him to think that he *would* never meet his mother again.

J. A. FROUDE.

Even Macaulay himself has been charged with a violation of the modern idiom; and though the charge has been disputed, the very fact that *it is disputed* amongst Englishmen, shows that the right and the wrong use of *shall* and *will* is not quite so settled in England as the writers above quoted seem to imply. The passage objected to runs as follows, and I submit it to the impartial judgment of my readers. 'Had even a small number of my constituents hinted to me a wish that I *would* retire, I should have thought it my duty to comply with their wish.' The question is, ought he to have said: Hinted a wish that I *should* retire.

A peculiar use of Shall. There is a peculiar use of *shall* to be found occasionally in writers of the present day, but much more frequently in writers of older date, which seems to me to deserve a place amongst the curiosities

of this subject. It may be illustrated by the following examples:—

You *shall* go down the Ripley road or the Brighton road, and you will find them swarming with the pilgrims of the wheel. And you *shall* turn off into a cross road, but little inferior in surface to the main highway, and you will hardly meet another wheelman. THE DAILY TELEGRAPH, Article on Cycling.

You *shall* find a young beauty, who was a child in the school-room a year since, as wise and knowing as the old practitioners in that exchange. THACKERAY.

One man *shall* love his friends and his friends' faces, and would be almost content, for a reward of a life of virtue, to take up his portion with them in this good world which he knows. CHARLES LAMB.

Not only will the polish show which pebbles are the best, but the best will take most polish. You *shall* not merely see they have more virtue than the others, but see that more of virtue more clearly; and the less virtue there is, the more dimly you *shall* see what there is of it. RUSKIN.

For instance, when you rashly think,
No rhymer can like Welsted sink,
His merits balanced, you *shall* find
The Laureate leaves him far behind. SWIFT.

You *shall* sometimes know that the mistress and maid *shall* quarrel . . . and at last the lady *shall* be pacified to turn her out of doors, and give her a very good word to everybody else. ADDISON.

A man *shall* see, where there is a house full of children, one or two of the eldest respected, and the youngest made wantons. FRANCIS BACON.

Even in the Old Testament, if you listen to David's harp, you *shall* hear as many hearse-like airs as carols. FRANCIS BACON.

An't please you to go up, sir, you *shall* find him with two cushions under his head, and his cloak wrapt about him, as though he had neither won or lost.

BEN JONSON, *Every Man in his Humour*.

His reasons are two grains of wheat hid in two bottles of chaff; you *shall* seek all day ere you find them, and when you have them, they are not worth the search.

SHAKESPEARE, *Merchant of Venice*.

You *shall* mark

Many a duteous and knee-crooking slave,
That, doting on his own obsequious bondage,
Wears out his time. Whip me such honest knaves.

SHAKESPEARE, *Othello*.

It would be difficult to reduce this use of *shall* to any formal rule. 'You *shall* see they have more virtue', would seem to mean, I warrant you *shall* see; in like manner, 'You *shall* find a young beauty', means, I warrant you *shall* find. On the other hand, 'You *shall* go down the Ripley road', 'You *shall* turn into a cross road', rather suggests the idea of a case put, an hypothesis made, as if the writer said: If you chance to go down the Ripley road; if you chance to turn into a cross road.

Dean Alford refers to this usage, and while he lays down that it is exceptional, he proceeds to say: 'The account of it seems to be, that the speaker feels as perfect a certainty of the result, as if it were not contingent, but depended only on his absolute command.'¹ But, surely, 'the perfect certainty of the result', which the speaker may feel, is no reason at all for using *shall* in the second person, in Direct Statement. I cannot say, You *shall* fall if you lose your balance; You *shall* be drowned if you go out of your depth; though I may feel perfectly certain of the result, in the contingency mentioned.

On the whole, I am inclined to think that this peculiar *shall* is simply a fragmentary survival of the old idiom.

¹ *The Queen's English*, p. 158.

It has no firm hold on the usage of the present day; but it is common enough among the writers of the Elizabethan age. In particular, it occurs very frequently in Bacon's Essays; and it may be that the vitality of that remarkable book may have helped to preserve it, down to modern times.

Professor Edward Freeman. In the last place, as a curiosity in the use of *shall*, I would submit a passage from the writings of the late Edward A. Freeman, Regius Professor of Modern History in the University of Oxford. It is the passage in which he contrasts the ideal of an historian who wins the favour of the multitude, with that of an historian who duly fulfils the high functions of his office. The two ideals are commonly supposed to be drawn from life; the one picture giving the writer's view of his great contemporary, James Anthony Froude, the other being inspired by the historical work of an eminent writer still living.

Let us pause, and see more narrowly how some reputations are formed. A man *shall* sit down, and profess to write the history of a period chosen at random, without the needful knowledge of times before and after the times chosen; he *shall* show in every page, perhaps actual indifference to truth, perhaps only a kind of physical incapacity to make an accurate statement; he *shall* go wrong on every opportunity of going wrong; if a man bore one name or title, he *shall* give him another; if a thing happened in one place, he *shall* say that it happened in another; he *shall* show in every page an ignorance absolutely grotesque of the laws, the customs, the language, of the times of which he is writing, of the geography of his own country and of every other. . . . Yet if he be master of a style which pleases some tastes, the tastes which delight in sneers and metaphors, in scraps of strange tongues, and in the newest improvements which the newspapers have given to the language; above all, if he uses his gifts, such as they are, to set forth paradoxes at which common sense and morality revolt;

then he *shall* be hailed as a master of history; volume after volume *shall* be received with the applause of raptured admirers, and even honest searchers after truth, if they have no means at their disposal for testing the accuracy of his statements, *shall* be led away—and small blame to them—into the evil fortune of mistaking falsehood for truth.

And there *shall* be another man who, with an honest and good heart, *shall* give himself to record the tale of one of the great periods of his country's history; he *shall* choose a yet later time, a time whose understanding implies no slight knowledge of every century that went before it, and he *shall* not shrink from the long, perhaps weary, preparation which is needed for his immediate work; he *shall* not venture to grapple with the details of his chosen age, till he has fully mastered its relation to the ages before and the ages after it; he *shall* make himself master of all points of law and custom and language which may illustrate the work which he has in hand; and when he draws near to his immediate work he *shall* never shrink from labour, from searching, from journeying, from poring one day over a forgotten record, and the next day tracing a forgotten field of battle; he *shall* choose a controversial time, a time beset with disputes and prejudices on every side, and he *shall* so deal with it . . . that none can charge him with letting indolence or caprice or prejudice stand in the way of an honest desire to set forth the truth at any price. He *shall*, it may be, forbear to deck his tale, or feel no call to deck it, with the metaphors or the smartnesses of the novelist; but he *shall* tell it in clear and manly English, perhaps not tickling the fancies of his readers, but being satisfied with appealing to their reason; and he *shall* do all this with but scant encouragement save from the few who are like-minded with himself; his volumes *shall* come forth, pair after pair, growing in value, as he feels himself surer on his ground, but drawing to himself only a small share of the applause and incense which wait on the steps of his rival.

To the one with whom truth is nothing, or rather to whom truth is simply unattainable, fame *shall* come as to a favoured and spoiled child of fortune; to the other, to whom truth is everything, fame *shall* come slowly and painfully, as he toils on with undaunted heart till men's eyes are at last taught to know the true light of day from the *ignis fatuus* that guides only to darkness.

I will not say that the use of *shall*, in this wonderful passage, is contrary to the modern idiom. But I think it is a form of the idiom which has almost become obsolete, and which is here carried to a length, and enforced with a persistence, for which it would be difficult to find a parallel in recent English literature. The idea seems to be, 'Let me put a case'; and this idea dominates the whole passage. The conditions of the case are all determined by the will of the writer; and thus he can say: A man *shall* sit down and profess to write a history; he *shall* go wrong on every opportunity; he *shall* show ignorance on every page; and another man *shall* give himself, with honest heart, to a similar task; he *shall* never shrink from labour; he *shall* choose a controversial period, and he *shall* so deal with it that none can charge him with indolence, or caprice, or prejudice; and so forth.

But when we go further, and come to the second part of each picture, the use of *shall* is, I think, open to dispute. Thus, for example, speaking of the historian according to the first ideal, the writer says: He *shall* be hailed as a master; volume after volume *shall* be received with applause; honest searchers after truth *shall* be led away. Here the writer is not putting a case in which the various incidents are determined by his will; but he is describing results which he greatly deplors. Hence the modern idiom would seem to require *will* and not *shall*. To defend this portion of the passage, we must suppose that the writer having put his case, then assumes the role of a seer, and looking, as it were, at a vision spread out before him, uses the *prophetic shall* in describing the scene, like the wizard in Campbell's fine poem of *Lochiel*. Such flights may be allowed to a great master like Professor Freeman, but they can hardly be imitated with safety by ordinary mortals.

CHAPTER XII.

§ I. THE FUTURE FATE OF SHALL AND WILL.

It is an interesting question to consider, whether the present idiomatic use of *shall* and *will* is permanently fixed in the English language, or whether it is still subject to change. On general considerations, the latter assumption would seem the more probable. The present idiom is not founded on any fixed and immutable principle of the language, but is the outcome of gradual growth and development. Hence the presumption would seem to be that it will be subject to change in the future, as it has been in the past. But there are, moreover, certain special reasons for believing that the idiom, as it now exists, is not destined to last.

The English language is spoken over a great part of the civilized world, and the idiomatic use of *shall* and *will* is possessed, in its fulness, by Englishmen alone. The influence of Irishmen, Scotchmen, Americans, and Australians, will be felt more and more every day; and an idiom so subtle and complicated will hardly be able to withstand the opposing force of so many nationalities, which have never accepted it, or even understood it, in the past, and are never likely to understand it, or accept it, in the future.

I shall be told, perhaps, that whatever may be said of the masses of the people, the educated classes in all English-speaking countries will take their idiom from England, and will therefore adopt the English use of *shall* and *will*. That they ought to adopt the English idiom when they adopt the English language, I will not deny; but they have not done it hitherto, in fact, and why should we expect that they will do it in the future? It

would be a complete illusion to suppose that the educated classes in Ireland, for example, use *shall* and *will* according to the English idiom; unless you exclude from the educated classes, barristers, doctors, judges, authors, university professors, and clergymen of all ranks and all denominations.

It would, I think, be more nearly correct to say that persons of high birth, in Ireland, conform to the English idiom. They receive their education, for the most part, in England, and they live in close contact with English society; and thus they acquire and retain, by a sort of instinct, the English use of *shall* and *will*. But the educated classes, as such, have no influence of that kind, to guide and control them. They acquire, from their education and from reading, a certain tincture of the English idiom; while, on the other hand, from habitual contact with the people, they are inevitably drawn, more or less, into the usage that prevails around them; and thus the actual language of their everyday life, whether written or spoken, exhibits a curious mixture of the two.

Something of the same kind is probably to be found in Scotland, in America, and in Australia; and it seems to me that the ever-increasing influence of so large a body of educated people, all speaking and writing the English language, must in the end prove fatal to so subtle, and delicate, and I think I may say capricious, an idiom as the present English use of *shall* and *will*.

There is another and a very special influence at work, in the same direction, in the heart of England itself: I mean the influence of the large number of Irish writers engaged on the English press. Mr. Labouchere said, not long ago, in a joking way, in the House of Commons, that several of the leading London newspapers were almost entirely manned by Irishmen, 'only one or two

Englishmen being kept on the premises, to look after the *shalls* and *wills*'.

It would seem, however, that these faithful guardians of the English idiom sometimes slumber at their post; and the frequent misuse of *shall* and *will* in the London press of the present day is a matter of common observation. Take, for instance, the following passage from an evening newspaper of light and leading, as far back as September 3, 1892, in an article headed: How it feels to die, by one who has tried it. 'I was taken out stone-dead, and, unless extreme remedies had been applied, I *would* have remained stone-dead till the present moment.' Again, in a leading article of the *Daily Chronicle*, a newspaper honourably distinguished by the excellence of its literary work, I find the following unmistakeable Hibernianism: 'Until to-morrow we *will* not be able to see whether the real tendency of the Huddersfield meeting is to take us forward or to throw us back'.

The barriers being once broken down, the rush of the incoming tide is likely to go on increasing in strength, until the complicated structure of the present idiom shall have crumbled to pieces, and the use of *shall* and *will* passed into a new phase of development. Nevertheless, for the time of the present generation, the idiom, as it now exists, will probably continue to be the law; and this law must be observed by all who wish to speak and write the English language correctly.

§ 2. THE PHILOSOPHY OF SHALL AND WILL.

It can hardly be denied that there is something anomalous and capricious in the English use of *shall* and *will*. This is sufficiently evident from the rule laid down by grammarians, that if we want to express a future event

simply as future, we must change the auxiliary for the different persons, and conjugate it thus: I *shall*, thou *wilt*, he *will*; and again, if we want to represent the future event as depending on the will of the speaker, we must say: I *will*, thou *shalt*, he *shall*. This is certainly a caprice of usage for which I am inclined to think there is no parallel in any other language.

The German language affords an interesting and instructive standard of comparison. In German, there are three auxiliaries of the future tense: *werden*, *wollen*, and *sollen*. The first expresses simple futurity; the second, volition; the third, obligation. Thus, if we want to speak of a future event, simply as a future event, we use *werden* through all the persons; if we want to convey that a future event proceeds from the will of the subject of the verb, we use *wollen* through all the persons; and if we want to represent a future event as arising out of an obligation incumbent on the subject of the verb, we use *sollen* through all the persons.

The simplicity and completeness of this system will be made more apparent by examples. Ich *werde* zufrieden sein, du *wirst* zufrieden sein, er *wird* zufrieden sein; here the speaker expresses simple futurity. Ich *will* zu Hause gehen, du *willst* zu Hause gehen, er *will* zu Hause gehen; here he represents the future event as determined by the will of the subject of the verb. Lastly, Ich *soll* nicht stehlen, du *sollst* nicht stehlen, er *soll* nicht stehlen; here he conveys the idea of an obligation incumbent on the subject of the verb.

Now, let us try to translate these three forms into English, and we shall soon recognize how imperfect and capricious the English idiom really is. In the first case, we must translate: I *shall* be content, thou *wilt* be content, he *will* be content. In the second case: I *will* go

home, thou *wilt* go home, he *will* go home. But here, let it be observed, when the speaker says, I *will* go home, he conveys that the future event proceeds from his present will; whereas, when he says, Thou *wilt* go home, He *will* go home, the verb *will* does not express volition at all, but simple futurity. We say, in fact, He *will* go home, though we may know that he does it against his will; and thus we have the singular anomaly: He *will* go home *unwillingly*.

When we come to the third of the German forms, we encounter new difficulties. In the second person, *shall* gives the true meaning of *sollen*; but the English language has no future auxiliary that gives the exact sense of *sollen* in the first and third persons. We may translate, Du *sollst* nicht stehlen, Thou *shalt* not steal; but in the first and third persons, we must have recourse to a circumlocution, such as, I *am bound* not to steal, He *is bound* not to steal. The difference between the use of *shall* in the second person and the third person here, is very curious. *Thou shalt* not steal, is a command: I forbid you to steal. But, *He shall* not steal, is an undertaking or a promise: I will take care, and prevent him from stealing.

The German language has, in fact, three auxiliary verbs, to express three distinct conceptions, about a future event; and each auxiliary is used in its own proper sense throughout all the persons. In English, we have the same three conceptions, but we have only two auxiliary verbs to express them. I have long thought that the anomalies and imperfections of the English idiom have arisen, in great measure, from the unconscious effort, working through many generations, to express these *three* distinct ideas by the aid of *two* auxiliary verbs.

[If the English language had a neutral verb, like the

German *werden*, to express simple futurity, then *shall* would probably have been reserved to express obligation, and *will* to express volition, in all three persons alike. But owing to the want of such a verb, *shall* and *will* have been forced, so to say, to divide its functions between them. And this has been so done that *shall* expresses simple futurity in the first person, *will* in the second and third. Then, in consequence of this new duty, thus assigned to *shall* and *will*, each has been shorn, in some degree, of the power to express the special idea inherent in itself. *Shall* has lost the power of expressing obligation, in the first person; and *will* has lost the power of expressing volition, in the second and third persons. Thus it would seem that all the anomalies of the English use of *shall* and *will*, have sprung from the one radical defect, the want of a special auxiliary to express the idea of simple futurity.

PART III.—APPENDIX
EXAMPLES TO ILLUSTRATE THE USE OF
SHALL AND WILL

SERIES A.

*To illustrate the correct use of Shall and Will in
Direct Statement, First Person, pp. 16-18.*

I *shall* not be suspected of being partial to the memory of
Mr. Pitt.

MACAULAY.

I *shall* never forget the imploring expression of her eyes as
she looked at us over her pocket-handkerchief.

MRS. GASKELL.

I *shall* be ever grateful to you.

BEACONSFIELD.

I have never met with any one—never *shall* meet with any
one—who could or can compensate me for the loss of your
society.

CHARLES LAMB.

I *shall* soon find it as natural to me to be my own master,
as it has been irksome to have had a master.

CHARLES LAMB.

If I write much more, I *shall* expand into an article, which
I cannot afford to let you have so cheap.

CHARLES LAMB.

Whether he knew me or not, I know not; or whether he saw me through his poor glazed eyes; but the group I saw about him I *shall* not forget.

CHARLES LAMB.

That some reform is at hand, I cannot doubt. In a very short time we *shall* see the evils which I have described mitigated, if not entirely removed.

MACAULAY.

Win *shall* I not, but do my best to win.

TENNYSON.

I *shall* remain at Newstead the greater part of this month, where I *shall* be happy to hear from you, after my two years' absence in the East.

BYRON.

To-night I sleep in your villa, and, if your dinner does not disturb me, *shall* sleep soundly.

W. S. LANDOR.

'What is the good, Louisa, now?' said her husband; 'we *shan't* be home this month to come.'

NEWMAN.

To which my soul made answer readily:

'Trust me, in bliss I *shall* abide
In this great mansion, that is built for me
So royal-rich and wide'.

TENNYSON.

I *shall* be very glad if in this, or any other occasion, I may be able to do you any service.

LOCKE.

I *shall* be pleased to see this tragedy of Lillo.

ADDISON.

Whilst my conscience is pure, I *shall* never fear what man can do unto me.

FIELDING.

Meantime, something may bring you to town, where I *shall* be happy to see you.

CHARLES LAMB.

I *shall* be uneasy till I hear of Fuller's safe arrival.

CHARLES LAMB.

Because I have no money in my pocket, I *shall* be suspected to be no Christian.

FIELDING.

When Parliament meets, he will have some great office; poor man! how I *shall* pity him!

BULWER-LYTTON.

'I *shall* make but a poor bill out of your nursery, I *see*,' said Mr. Squills.

BULWER-LYTTON.

These are difficulties which we *shall* never wholly get rid of.

FREEMAN.

I *shall* see you again, Dick: I know I *shall*. You will be well and happy.

DICKENS.

Before this time to-morrow I *shall* have gained a peerage or Westminster Abbey.

SOUTHEY, *Life of Nelson*.

I charge you, don't think of coming to see me. Write. I *will* not see you if you come.

CHARLES LAMB.

You turn pale, dear Miss Theo! Well, I *will* have pity, and *will* spare you the tortures which honest Museau recounted in his pleasant way as likely to befall me.

THACKERAY.

It is not out of prospect that I may see Manchester some day, and then I *will* avail myself of your kindness.

CHARLES LAMB.

Next year, if I can spare a day or two of it, I *will* come to Manchester, but I have reasons at home against longer absences.

CHARLES LAMB.

I *will* come to the point at once.

CHARLES LAMB.

I love and respect Southey, and *will* not retort.

CHARLES LAMB.

'Get you gone, I am the King. I *will* be obeyed. Go to your chapel this instant; and admit the Bishop of Oxford. Let those who refuse look to it.'

MACAULAY.

'I *will* have my Declaration published. . . . I *will* be obeyed. . . . I *will* keep this paper. I *will* not part with it. I *will* remember that you have signed it.' 'God's will be done,' said Ken. 'God has given me the dispensing power,' said the King, 'and I *will* maintain it.'

MACAULAY.

Get me my hat; I *will* go. I *will* save this Ishmael—I *will* not leave him till he is saved.

BULWER-LYTTON.

'Lawyer Scout', cried the lady, 'is an impudent coxcomb; I *will* have no Lawyer Scout to interfere with me.'

FIELDING.

It is our intention soon to come over for a day at Highgate; for beds we *will* trust to the Gate-House, should you be full.

CHARLES LAMB.

I *will* write again very soon. Do you write directly.

CHARLES LAMB.

I *will* some day, as I promised, enlarge to you upon my sister's excellences; 'twill seem like exaggeration, but I *will* do it.

CHARLES LAMB.

There is implied an unwritten compact between author and reader; 'I *will* tell you a story, and I suppose you will understand it'.

CHARLES LAMB.

When my sonnet was rejected, I exclaimed, 'Hang the age, I *will* write for antiquity'.

CHARLES LAMB.

I *will* not fail to advise you of the revival of a beam.

CHARLES LAMB.

'I never *will* believe it,' replied the old lady firmly. 'Never.'

DICKENS.

I *shall* be in town on Sunday next, and *will* call and have some conversation on the subject of Westall's designs.

BYRON.

We *will* go and live with you, Roland, and club our little fortunes together. Blanche and I *will* take care of the house, and we *shall* be just twice as rich together as we are separately.

BULWER-LYTTON.

I *shall* be too ill to call on Wordsworth myself, but *will* take care to transmit him his poem when I have read it.

CHARLES LAMB.

I *shall* be ashamed to see you, and my sister, though innocent, will be still more so; for the folly was done without her knowledge, and has made her uneasy ever since. My guardian angel was absent at that time. I *will* muster up courage to see you, however, any day next week. We *shall* hope that you will bring Edith with you.

CHARLES LAMB.

SERIES B.

To illustrate the latitude allowed in the English idiom, in the choice of Shall and Will, in the case of Direct Statement, First Person, when the future event depends on the will of the speaker, pp. 18, 19.

I *shall* introduce my narrative by a slight sketch of the history of our country from the earliest times. I *shall* pass very rapidly over many centuries; but I *shall* dwell at some length on the vicissitudes of that contest which the administration of King James the Second brought to a decisive crisis.

MACAULAY.

In the subsequent chapters I *shall* carefully indicate the sources of my information.

MACAULAY.

I *shall* cheerfully bear the reproach of having descended below the dignity of history, if I can succeed in placing before the English of the nineteenth century a true picture of the life of their ancestors.

MACAULAY.

I *shall* take a course very different from that which has been taken by the honourable gentleman. I *shall* in the clearest manner profess my opinion on that great question of principle which he has studiously evaded; and for my opinion I *shall* give what seems to me to be unanswerable reasons.

MACAULAY.

I have detained the House so long, Sir, that I *will* defer what I had to say on some parts of this measure . . . till we are in Committee.

MACAULAY.

We *will* not pretend to say what is the best explanation of the text under consideration; but we are sure Mr. Gladstone's is the worst.

MACAULAY.

We *will* give the reasons in his own words.

MACAULAY.

I *shall* attempt to determine what we are to understand by Letters or Literature, in what Literature consists, and how it stands relatively to Science.

NEWMAN.

I *will* begin by stating these three positions in the words of a writer who is cited by the estimable Catholics in question as a witness, or rather as an advocate, in their behalf.

NEWMAN.

To the solution of this difficulty I *shall* devote the remainder of my Lecture.

NEWMAN.

I *will* simply set down what occurs to me to say on each side of the question.

NEWMAN.

Hence the mutual jealousy of the two parties; and I *shall* now attempt to give instances of it.

NEWMAN.

And now I *will* say a few words on one specimen of this error in detail.

NEWMAN.

Other distinct reasons may be given, instructive too; and one of these I *will* now set before you.

NEWMAN.

I *will* draw the sketch of a candidate for entrance, deficient to a great extent. I *shall* put him below *par*, and not such as it is likely that a respectable school would turn out.

NEWMAN.

Far be it from me to deny the incomparable grandeur and simplicity of Holy Scripture; but I *shall* maintain that the classics are, as human compositions, simple and majestic and natural too. I grant that Scripture is concerned in things,

but I *will* not grant that classical literature is simply concerned with words. I grant that human literature is often elaborate, but I *will* maintain that elaborate composition is not unknown to the writers of Scripture.

NEWMAN.

I *shall* now proceed to resume the thread of the Journal, which I had broken off, and of which, it will be perceived, the noble author himself had for some weeks, at this time, interrupted the progress.

MOORE.

I *shall* endeavour in this my closing lecture, to apply and to suggest some ways in which you may apply what has been hitherto spoken to practical ends. I *shall* invite you to consider how this study of words and their meaning, which I have been pressing upon you, may serve you in good stead hereafter, in that which you have chosen as the task and business of your life.

TRENCH.

I expected one line this morning; in the meantime, I *shall* remodel and condense, and, if I do not hear from you, *shall* send another copy.

BYRON.

I *shall* keep the moneys in trust, till I see you fairly over the next first of January; then I *shall* look upon 'em as earned.

CHARLES LAMB.

I must appear very ungrateful, but till last night I was not apprized of Lady Holland's restoration, and I *shall* call to-morrow to have the satisfaction, I trust, of hearing that she is well.

BYRON.

As a certain number only of the peers were summoned, it may be imagined that some fraud was practised in the selection. . . . I *will*, therefore, give the names as before.

J. A. FROUDE.

We *will* employ you in a hundred ways when you can bear the trouble. . . . As I told you before, we *shall* employ you in a hundred ways.

DICKENS.

We were all hypocrites the other day: I am sure I felt that to be agreed upon among us, or I *shouldn't* have called you one.

DICKENS.

'You must talk to her, sir,' said the marquis. 'I *will*,' said my father, angrily; 'and scold her too—foolish woman! I *shall* tell her Luther's advice to the Prince of Anhalt.

BULWER-LYTTON.

Since you understand no better the respect due from such as you to a woman of my distinction, I *shall* mention but one short word; it is my orders to you that you publish these banns no more; and if you dare, I *will* recommend it to your master, to discard you from his service.

FIELDING.

SERIES C.

To illustrate the correct use of Shall and Will in Direct Statement, Second and Third Persons, pp. 20-24.

I am sure I cannot fill a letter, though I should disfigure my skill to fill it; but you expect something, and *shall* have a notelet.

CHARLES LAMB.

I will bear in mind the letter to W. W., and you *shall* have it quite in time.

CHARLES LAMB.

Poor Emma, the first moment we were alone, took me into a corner, and said: 'Now, pray, don't drink; do check yourself after dinner, for my sake; and when we get home to Enfield, you *shall* drink as much as ever you please, and I won't say a word about it.'

CHARLES LAMB.

Greatly as your discourse afflicts me, Caius Julius, no part of it *shall* escape my lips [promise].

W. S. LANDOR.

Speak the truth, and you *shall* not be friendless while I live.

DICKENS.

'No, no, my dear,' said the Jew, 'you *shall* have the books.'

DICKENS.

'Oh, to be sure!' exclaimed Rose, eagerly. 'You *shall* have it immediately if you will.'

DICKENS.

'I should like very much if you could give me a card for Mr. Trenchard,' said Endymion; 'he is not in society, but he is quite a gentleman.' 'You *shall* have it, my dear. I have always liked Mr. Trenchard.'

BEACONSFIELD.

Mrs. Jamieson *shall* see if it is so easy to get me to make a fourth at a pool, when she has none of her fine Scotch relations with her.

MRS. GASKELL.

I'll let nobody but you into my pet scheme: you *shall* go shares if you like.

BULWER-LYTTON.

Let those who refuse look to it, they *shall* feel the whole weight of my hand. They *shall* know what it is to incur the displeasure of their sovereign.

MACAULAY.

I will be obeyed. My declaration *shall* be published. You are trumpeters of sedition. Go to your dioceses; and see that I am obeyed.

MACAULAY.

Now, indeed, I may resume this name, and, next to Heaven, will I hold it sacred! It *shall* guide me to glory in life [determination], or my father *shall* read it, without shame, on my tomb.

BULWER-LYTTON.

'You take too much upon you,' said the lady, 'and are very impertinent in pretending to direct in this parish; and you *shall* be taught better, I assure you, you *shall*.'

FIELDING.

'You must come and see me some day in your ancestor's ruined keep.' 'That I will; and you *shall* show me the old tower.'

BULWER-LYTTON.

Upon this rock I will build my Church; and the gates of hell *shall* not prevail against it.

MATTHEW xvi. 18.

Do you ask to be the companion of nobles? Make yourself noble, and you *shall* be [promise]. Do you long for the conversation of the wise? Learn to understand it, and you *shall* hear it.

RUSKIN.

Lost a diamond ring; anyone taking the same to 35, Cromwell Road, *shall* be rewarded.

THE TIMES.

I promise you one thing; he *shall* never be idle.

BULWER-LYTTON.

Your query *shall* be submitted to Miss Kelly.

CHARLES LAMB.

In justice to the English soldiers, however, it must be said that it was no fault of theirs if any Irish child of that generation was allowed to live to manhood. One more group of examples *shall* be mentioned to show what their conduct was.

J. A. FROUDE.

To-day the tyrant *shall* perish.

BULWER-LYTTON.

We swear to revenge them!—no joy *shall* be tasted.

The harp *shall* be silent, the maiden unwed,
Our halls *shall* be mute, and our fields *shall* lie wasted,
Till vengeance is wreak'd on the murderer's head.

MOORE.

England our own
Thro' Harold's help, he *shall* be my dear friend
As well as thine, and thou thyself *shalt* have
Large lordship there of lands and territory.

TENNYSON.

Though the last glimpse of Erin with sorrow I see,
Yet wherever thou art *shall* seem Erin to me;
In exile thy bosom *shall* still be my home,
And thine eyes make my climate wherever we roam.

MOORE.

Be angry when you will, it *shall* have scope;
Do what you will, dishonour *shall* be humour.

SHAKESPEARE, *Julius Cæsar*.

'Then Edyrn, son of Nudd,' replied Geraint,
'These two things *shalt* thou do, or else thou diest.
'First, thou thyself, with damsel and with dwarf,
'*Shalt* ride to Arthur's court, and coming there,
'Crave pardon for that insult done the Queen.
'And *shalt* abide her judgment on it; next,
'Thou *shalt* give back their earldom to thy kin.
'These two things *shalt* thou do or thou *shalt* die.'

TENNYSON.

It *will* give me great pleasure to show you everything that
Islington can boast, if you know the meaning of that very
Cockney sound.

CHARLES LAMB.

It *will* give you pleasure to hear that after so much illness
we are in tolerable health and spirits once more.

CHARLES LAMB.

I am in the service of a Master who *will* never discard me
for doing my duty.

FIELDING.

My poor child, now thou art disinherited, thou *will* see
how differently the world will use thee.

THACKERAY.

You *will* find a letter for you at the Silver Lion.

STERNE.

I am busy composing two volumes of sermons; they *will* be printed in September.

STERNE.

A young man *will* often respect in his elder, what he *will* resent as a presumption in his contemporary.

BULWER-LYTTON.

And if I fall, her name *will* yet remain
Untarnished as before; but if I live,
So aid me Heaven when at mine uttermost,
As I will make her truly my true wife.

TENNYSON.

I cannot kill my sin,
If soul be soul; nor can I kill my shame;
No, nor by living can I live it down.
The days *will* grow to weeks, the weeks to months,
The months *will* add themselves and make the years,
The years *will* roll into the centuries,
And mine *will* ever be a name of scorn.

TENNYSON.

I know John *will* make speeches about it, but she *shall* not go into an hospital.

CHARLES LAMB.

But not an atom of respect or kindness *will* or *shall* it abate in either of us, if you decline.

CHARLES LAMB.

If you *will* call here at two o'clock, on Saturday next, you *shall* know my opinion of the whole matter [promise].

BULWER-LYTTON.

Be thou as lightning in the eyes of France;
For ere thou canst report I will be there,
The thunder of my cannon *shall* be heard.

SHAKESPEARE, *King John*.

SERIES D.

To illustrate the correct use of Should and Would in Direct Statement, p. 24.

I *should* ill deserve God's blessings, which, since the late terrible event, have come down in mercy upon us, if I indulged regret or querulousness.

CHARLES LAMB.

We *should* have won, in spite of your ladyship, had not the elder brother made his appearance.

THACKERAY.

I *should* have shared your fears, as I now share your joy, and as I *shall* for ever share your concerns.

LORD CHESTERFIELD.

On this immensely high mountain, I *should* be apprehensive of the lightning, which the poets and the philosophers have told us strikes the highest.

W. S. LANDOR.

Squills has just discovered that I have no bump of cautiousness; so that if I had escaped one imprudence, I *should* certainly have run my head against another.

BULWER-LYTTON.

He's all right enough, Barney is, else I *should* have heard of him.

DICKENS.

My General is an angel, Quiggett. I *should* like to worship him; I *should* like to fall down at his boots, and kiss 'em, I *should*!

THACKERAY.

I *should* like to keep this pudding under a glass shade, my dear.

MRS. GASKELL.

If I must say what I think, I *should* lay down, with little hesitation, that the truth was almost the reverse of this doctrine.

NEWMAN.

It is just such a shawl as she wished for, when she was married, and her mother did not give it her. I did not know of it till after, or she *should* have had it—she *should*; but she *shall* have it now.

MRS. GASKELL.

If anybody had told me that you *would* have lived and died an old maid, I *should* have laughed in their faces.

MRS. GASKELL.

Can riches give beauty to the deformed, strength to the weak, or health to the infirm? Surely if they could, we *should* not see so many ill-favoured faces haunting the assemblies of the great, nor *would* such numbers of feeble wretches languish in their coaches and palaces.

FIELDING.

But for the goodness of a half-breed woman in the fort, who took pity on me, and tended me, I never *should* have recovered, and my poor Harry *would* be what he fancied himself yesterday, our grandfather's heir, our mother's only son.

THACKERAY.

I *should* have lived happy enough in that country, if my littleness had not exposed me to several ridiculous and troublesome accidents.

SWIFT.

'Sold!' burst forth Uncle Jack. 'Sold—no, sir; if all the booksellers fell down on their knees to us, as they will some day, that book *should* not be sold [determination]!'

BULWER-LYTTON.

'I hope you don't mean to say, sir,' said Mr. Giles, trembling, 'that he's going to die. If I thought it, I *should* never be happy again [state of feelings]. I *wouldn't* cut a boy off

[will of speaker]; no, not even Brittles here; not for all the plate in the country, sir.'

DICKENS.

'You ought to be dead, positively dead with the fright,' said the fat gentleman. 'Why didn't you send? Bless me, my man *should* have come [event dependent on the speaker's will—third person] in a minute; and so *would* I [event dependent on the speaker's will—first person]; and my assistant *would* have been delighted [fact].'

DICKENS.

But were I prior, not a day
Should brook such stranger's further stay,
 Or, pent within our penance cell,
Should doom him there for aye to dwell.

BYRON.

If I had time, I *would* go over this letter, and dot all my *i*'s.

CHARLES LAMB.

I am glad you love Cowper; I could forgive a man for not enjoying Milton, but I *would* not call that man my friend who could be offended with the 'divine chit-chat of Cowper'.

CHARLES LAMB.

A Liberal Administration *would* make this concession to Ireland from a sense of justice. A Conservative Administration *will* make it from a sense of danger.

MACAULAY.

My thought was, I shall make a very bad soldier, and my brother *would* make a very good one. He has a hundred good qualities for the profession, in which I am deficient; and *would* have served a commanding officer far better than I ever could.

THACKERAY.

The street which now affords to the artisan, during the whole night, a secure, a convenient, and a brilliantly-lighted walk, was, a hundred and sixty years ago, so dark after sunset

that he *would* not have been able to see his hand; so ill-paved that he *would* have run constant risk of breaking his neck; and so ill-watched, that he *would* have been in imminent danger of being knocked down and plundered of his small earnings.

MACAULAY.

'Suppose I were to die,' goes on George, 'and you saw Harry in grief, you *would* be seeing a genuine affliction, a real tragedy; you *would* grieve too. But you *wouldn't* be affected if you saw the undertaker in weepers and a black cloak.' 'Indeed, but I *should*, sir!' says Mrs. Lambert; 'and so, I promise you, *would* any daughter of mine.'

THACKERAY.

If I were a man, I *would* do something famous [determination] before I was two-and-twenty years old, that I *would*! I *would* have the world speak of me. I *wouldn't* dawdle at apron-strings. I *wouldn't* curse my fortune, I'd make it. I vow and declare I *would*.

THACKERAY.

In hearing Mr. Trevanion, his style of conversation was so homely, you *would* wonder how he could have won such fame as a public speaker.

BULWER-LYTTON.

'I don't want a shilling more than I have got,' said my father resolutely. 'My wife *would* not love me better; my food *would* not nourish me more; my boy *would* not, in all probability, be half so hardy.'

BULWER-LYTTON.

You *would* have made a different being of me, if at the head of my pedigree you had clapped a herring-dealer; though, I dare say, the herring-dealer might have been as good a man as ever the Anglo-Dane was.

BULWER-LYTTON.

I *would* as lief submit my work to a publisher as I *would* to a select committee of authors.

BULWER-LYTTON.

SERIES E.

To illustrate the prophetic use of Shall, pp. 25-29.

And the angel said unto her . . . Behold, thou *shalt* conceive in thy womb, and bring forth a son, and *shalt* call his name Jesus. He *shall* be great, and *shall* be called the Son of the Highest: and the Lord God *shall* give unto him the throne of his father David: and he *shall* reign over the house of Jacob for ever; and of his kingdom there *shall* be no end.

LUKE i. 30-33.

Whither shall I go from thy spirit? or whither shall I flee from thy presence? . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there *shall* thy hand lead me, and thy right hand *shall* hold me. If I say, Surely the darkness *shall* cover me; even the night *shall* be light about me.

PSALM cxxxix. 7-11.

Nation *shall* rise against nation, and kingdom against kingdom: and there *shall* be famines, and pestilences, and earthquakes, in divers places. . . . Then *shall* they deliver you up to be afflicted, and *shall* kill you: and ye *shall* be hated of all nations for my name's sake. . . . And many false prophets *shall* rise, and *shall* deceive many. And because iniquity *shall* abound, the love of many *shall* wax cold.

MATTHEW xxiv. 7-12.

Yet through this centuried eclipse of woe
Some voices *shall* be heard, and earth *shall* listen;
Poets *shall* follow in the path I show.

BYRON.

The thunde-clouds close o'er it, which when rent
The earth is covered thick with other clay,
Which her own clay *shall* cover heap'd and pent,
Rider and horse—friend, foe—in one red burial blent!

BYRON.

I

The nations have fallen, but thou art still young;
 Thy sun is but rising, when others are set;
 And though slavery's cloud o'er thy morning hath hung,
 The full noon of freedom *shall* beam round thee yet.

MOORE.

Ha! laugh'st thou, Lochiel, my vision to scorn?
 Proud bird of the mountain, thy plume *shall* be torn!

I tell thee, Culloden's dread echoes *shall* ring
 With the bloodhounds that bark at thy fugitive king.

CAMPBELL.

Two children go to school hand in hand, and spell for half an hour over the same page. Through all their lives never *shall* they spell from the same page more. One is presently a page ahead,—two pages, ten pages—and evermore, though each toils equally, the interval enlarges—at birth nothing, at death infinite.

RUSKIN.

I planted a little oak before my mansion at the birth of each child. My sons, I said to myself, *shall* often play in the shade of them when I am gone; and every year *shall* they take the measure of their growth, as fondly as I take theirs.

W. S. LANDOR.

Two friends can never more embrace in his presence but he *shall* curse them in the bitterness of his soul, and his sword *shall* spring up to cleave them.

W. S. LANDOR.

Du Croq the French ambassador was present; turning to him, as a Hebrew prophet might have turned, Knox said, 'Go tell your king that sentence has gone out against him, that God's vengeance *shall* never depart from him nor his house, that his name *shall* remain an execration to the posterities to come, and that none that shall come of his loins *shall* enjoy that kingdom, unless he repent'.

J. A. FROUDE.

SERIES F.

To illustrate certain special meanings of Will, Would, and Should, in which these words do not fall under the general rule for Shall and Will as auxiliaries in Direct Statement, pp. 29-31.

‘If you *will* [wish to] be heard,’ said Wright, ‘you shall be heard; but you do not understand your own interests.’

MACAULAY.

Why, if thou *wilt*, so let it be—thou shalt.

TENNYSON.

Behold there came a leper and worshipped him, saying, Lord, if Thou *wilt* [*ἐάν θελήῃς*, si vis], thou canst make me clean. And Jesus put forth his hand, and touched him, saying: I *will* [*θέλω*, volo], be thou clean.

MATTHEW viii. 2, 3.

The disciples came to Jesus, saying, Where *wilt* thou [*ποῦ θέλεις*, ubi vis] that we prepare for thee to eat the passover?

MATTHEW xxvi. 17.

Be angry when you *will*, it shall have scope;
Do what you *will*, dishonour shall be humour

SHAKESPEARE, *Julius Cæsar*.

Most Oxford undergraduates. forty years ago, when they *would* [wished to] write poetry, adopted the Darwinian or Pleasures-of-Hope versification, which had been made popular by Heber and Milman.

NEWMAN.

We see that we must accept so much, or gain nothing; and so perforce we reconcile ourselves to what we *would* have far otherwise, if we could.

NEWMAN.

If we *would* [wish to] study with profit the history of our ancestors, we must be constantly on our guard against that

delusion which the well-known names of families, places, and offices naturally produce, and must never forget that the country of which we read was a very different country from that in which we live.

MACAULAY.

I *would* no more be cheated out of my thanks than out of my money.

CHARLES LAMB.

By the midnight taper, the writer digests his meditations. By the same light we must approach to their perusal, if we *would* catch the flame, the odour.

CHARLES LAMB.

So she, like many another babbler, hurt
Whom she *would* soothe, and harmed where she *would* heal.

TENNYSON.

'You were wrong, Mr. Warrington,' said the Colonel, 'and you *wouldn't* [were determined not to] be set right.'

THACKERAY.

He was angry, and *would* not [was unwilling to] go in.

LUKE xv. 28.

Why will you make your visits, which *should* [ought to] give pleasure, matter of regret to your friends? You never come, but you take away some folio that is part of my existence.

LAMB to Coleridge.

I think the object of a workman's ambition *should* not [ought not to] be to become a master; but to attain daily more subtle and exemplary skill in his own craft.

RUSKIN.

Charles had, at the age when the mind and body are in their highest perfection, and when the first effervescence of boyish passions *should* [ought to] have subsided, been recalled from his wanderings to wear a crown.

MACAULAY.

But here a distinct question opens upon us, whether or not the preacher *should* [ought to] preach without book.

NEWMAN.

We have all of us a right to exist, we and our works: an unpopular author *should* [ought to] be the last person to call in question this right.

MATTHEW ARNOLD.

I *should* [ought to] have written before to thank you for your kind letter, written with your own hand.

CHARLES LAMB.

Philosophers *should* not only live the simplest lives, but *should* also use the plainest language.

W. S. LANDOR.

Thou, who art wiser than most men, *shouldst* bear with patience, equanimity and courage, what is common to all.

W. S. LANDOR.

'Out of love to yourself, you *should* confine yourself to truth,' says Adams, 'for by doing otherwise, you injure the noblest part of yourself, your immortal soul.'

FIELDING.

There are probably not six Englishmen over fifty now living, whose lives need to be written, or *should* [ought to] be written.

Mr. JOHN MORLEY.

To give to Ireland the greatest amount of self-government which is consistent with the unity and security of the empire, *should* [ought to] be the aim of every statesman.

Mr. W. E. H. LECKY.

The work of the artist's life *should* [ought to] form a consistent series of essays, rising through the scale of creation from the humblest scenery to the most exalted.

RUSKIN.

For honest and reasonable men of all parties, doubt on this head *should* [ought to] be no longer possible.

NEWSPAPER ARTICLE.

I agree with Helvetius, the child *should* [ought to] be educated from its birth; but how?

BULWER-LYTTON.

You have a right to your own ideas, but you *should* take care how they contaminate your child.

BULWER-LYTTON.

For public life a man *should* be one-sided; he must act with a party; and a party insists that the shield is silver, when, if it will take the trouble to turn the corner, it will see that the reverse of the shield is gold.

BULWER-LYTTON.

The entire body of teaching throughout the series of *Fors Clavigera*, is one steady assertion of the necessity that educated persons *should* [ought to] share their thoughts with the uneducated, and take also a certain part in their labours. But there is not a sentence implying that the education of all *should* be alike, or that there is to be no distinction of master from servant, or of scholar from clown.

RUSKIN.

That education *should* [ought to] be open to all is as certain as that the sky *should* be; but as certainly it *should* be enforced on none.

RUSKIN.

The Jew *would* hear [habitual practice] the merchant's reproaches with seeming impatience.

CHARLES LAMB.

At certain intervals my ambition *would* revive.

SMOLLETT.

He *would* walk solitary in the fields, sometimes reading, sometimes praying.

BUNYAN.

The expressions of his features *would* vary so rapidly, though slightly, that it was useless to trace them to their sources.

BYRON.

Tyrconnel had long before earned the nickname of Lying Dick Talbot. . . . Indeed in him mendacity was almost a disease. He *would*, after giving orders for the dismissal of English officers, take them into his closet, assure them of his confidence and friendship, and implore Heaven to confound him, sink him, blast him, if he did not take good care of their interests.

MACAULAY.

Mr. Mulliner himself brought them round : he *would* always ignore the fact of there being a back-door to any house, and gave a louder rat-tat than his mistress.

MRS. GASKELL.

His treatment of me varied according to his hopes or fears, or even his mood for the time being. He *would* have me consigned to my quarters for several days at a time ; then invite me to his tipsy supper-table, quarrel with me there, and abuse my nation.

THACKERAY.

This talk happened between us again and again, and Museau *would* order me to my quarters, and then ask me to supper the next night, and return to the subject of Normandy and cider, and tripes *à la mode de Caen*.

THACKERAY.

For want of better things to do, I was often singing and guitar-scraping ; and we *would* have many a concert, the men joining in chorus, or dancing to my homely music, until it was interrupted by the drums and the retraite.

THACKERAY.

She was a good mother. . . . Yet she *would* [habitual practice] always love my brother above Mary.

CHARLES LAMB.

Sometimes after nightfall he *would* walk abroad in the most solitary places he could find.

DANTE GABRIEL ROSSETTI.

Often he *would* remain at work through the whole of a day, not resting once so long as the light lasted.

DANTE GABRIEL ROSSETTI.

At times, when he could not paint, he *would* sit for hours in thought of all the greatness the world had known from of old.

DANTE GABRIEL ROSSETTI.

SERIES G.

Extracts taken chiefly from reports and leading articles in Irish newspapers, to illustrate the Irish idiom, in the case of Direct Statement, in so far as it differs from the English Idiom, pp. 32-38.

In a short time, we *will* see this question taken into consideration by Parliament.

We *will* doubtless have to meet with misguided opposition in some of the constituencies.

We *would* be fools, if we sacrificed our prospects on such a precarious chance.

If all the details are to be discussed, we never *will* be done.

If we refer to the Attorney-General's pamphlet, we *will* find that the titles are not satisfactory.

Two pence are to be paid for every dead sparrow that can be produced; at this price, we *would* imagine that the birds will soon become scarce.

If twelve months ago, we had devoted to the task of registration one-tenth of the energy that we have displayed within the last fortnight, we *would* have doubled our strength at the very least.

We *would* deserve our fate, if we stood idly by, and allowed such men to be sacrificed.

No doubt, we *will* be told that the Irish players were not in their best form.

We *would* not feel justified in promoting a bill which did not contain the provisions to which we refer.

I *will* be asked by some of my opponents my reasons for coming here.

If our friends show any disposition to co-operate with us, we *will* be only too happy to meet them half way.

If I were to sit in judgment on this apology, I *would* prejudice the entire question to be tried in the action.

I *would* think it waste of time to dwell any longer on this subject.

That is exactly what I *would* expect.

When I return from America, I *will* probably have more to say.

If we asked for particulars, we *would* have to be furnished [meaning, the opposite side would have to furnish us] with a statement as to where, when, and how, the plaintiff made the allegation.

The woman was only drunk, and we *will* have to pay the doctor's fee.

On Saturday next, if God spares me, I *will* be eighty-four years old.

I *would* be a coward, if I refused to admit I had done wrong.

If we do not resist now, we *will* become hewers of wood and drawers of water to the English nation.

I *would* not be justified in giving this woman less than six months' imprisonment, with hard labour.

I *would* not be an Irishman, if I did not refer to the ladies who have graced this meeting with their presence.

If we had followed his advice, what a pretty position we *would* now occupy in the eyes of the country.

We *would* not be astonished if the government came to the conclusion, that the longer they remain in office, the more complete will be their final collapse.

If we attempted to do anything without the owner's consent, we *would* be apt to destroy the school.

The general belief among teachers is that, instead of increasing, the school fees have substantially decreased, since the introduction of the system of payment by results; and we *would* not be performing our duty, if we did not say that we share in this belief.

Heard on the Golf Links: 'We must hurry on or *we'll* be collared'.

Why then, Jack, there's something ominous to happen, or we *wouldn't* have you here [meaning, that Jack would not have come].¹

If Mr. O'Brien, the curate of the parish, hadn't been ill himself at the same time, I *wouldn't* suffer what I did [meaning, he would not have been exposed to so much suffering].

Let us help him, for God's sake, and we *won't* be apt to take the sickness.

Sure, I have a great deal of money in the cuff of my coat. Indeed, I have, and I *won't* want it.

Why, thin, *I'd* be sorry to prove your reverence to be wrong, so I *would*; but for all that, I must give it against you.

¹This and the extracts that follow are taken from Carleton's *Traits and Stories of the Irish Peasantry*.

I was not called on to work on the farm, nor *would* I have been permitted [meaning, his parents would not have allowed him], even had I wished it.

If I missed my foot there, I *would* have dropped into the gulf.

I'm in hopes *I'll* be able to reach the town before dark.

'Gintlemen,' says he, '*we'll* be disgraced all out,' says he, 'for except the Provost sacks that Munster spalpeen, he'll bate us all, and *we'll* never be able to hould up our heads after.'

Think of what I *would* feel, if any of you was far from me, without money or friends.

SERIES H.

To illustrate the English idiom, in the case of Indirect Statement, in the First Person, pp. 38-40.

A pressing invitation to spend some days at the castle had been cordially given; I wrote word that I *would* come [promise].

BULWER-LYTTON.

I thankfully assured him I *would* accept the post [assent to proposal].

FIELDING.

So much did Trevanion's generosity and eloquence overpower me, that I could only falter out my thanks, and my promise that I *would* consider the matter, and let him know.

BULWER-LYTTON.

It is not necessary for me to say precisely how far I *would* go [intention].

MACAULAY.

Miss Matty and I quietly decided we *would* have [determination] a previous engagement at home.

MRS. GASKELL.

Hetty and I agreed that we *would* be very careful [intention] for the future, how we allowed ourselves to enjoy a tragedy.

THACKERAY.

I comforted Martha by telling her I *would* remain [promise] till she was about again.

MRS. GASKELL.

Cary consulted me on the proper bookseller to offer a lady's manuscript novel to. I said I *would* write [intention] to you.

CHARLES LAMB.

We were only twenty minutes behind the carriage; we felt confident we *should* overtake it [we *shall* overtake it] before it could reach the next town.

BULWER-LYTTON.

He is kind enough to excuse my inexperience, and declares I *shall* do very well, and can soon get into his ways.

BULWER-LYTTON.

Oh! you think I *shall* sacrifice my child's happiness to a politician's ambition.

BULWER-LYTTON.

It is quite sad to think that poor Roland, and dear little Blanche, should be all alone in the Tower; and I am sure that we *should* be much happier all together.

BULWER-LYTTON.

If you really have anything to confess, and if you desire that I *should* have the honour of absolving you, it would be better to proceed in it, than to oppress me with unmerited eulogies on my humble labours.

W. S. LANDOR.

I hope that I *shall*, through life, never have less recollection, nor a fainter impression, of what has happened than I have now.

CHARLES LAMB.

I really don't think I *shall* go.

MRS. GASKELL.

'Jack, you will immortalise yourself!' 'I believe I *shall*,' said Uncle Jack, modestly.

BULWER-LYTTON.

'I do not think I *shall* be at the place to-morrow,' muttered Endymion.

BEACONSFIELD.

I have been looking at the golden helm. . . . It is really so beautiful that I think I *shall* usurp it.

BEACONSFIELD.

I think I *shall* be best able to bring out what I have to say on the subject, by examining the statements which they make in defence of their view of it.

NEWMAN.

Methinks we *shall* win Rome without a single blow.

BULWER-LYTTON.

The honourable member does not evidently receive that suggestion with great enthusiasm; but I hope I *shall* be able to convince him that it is a perfectly reasonable one.

SPEECH IN PARLIAMENT.

I do not know that I *shall* ever venture myself again into one of your churches.

CHARLES LAMB.

I do not know when I *shall* be in town, but in a week or two, at farthest, when I will come as far as you if I can.

CHARLES LAMB.

I think I *shall* venture out to-morrow.

CHARLES LAMB.

I am afraid I *shall* sicken you with acrostics, but this last was written to order.

CHARLES LAMB.

I think I *shall* go to my grave without finding, or expecting to find, such another companion.

CHARLES LAMB.

She informed me she expected Miss Pole and Mrs. Forrester, and she hoped I *should* not feel myself too tired [fact independent of will of the subject] to join the party.

MRS. GASKELL.

O dear, O dear! Why wasn't I a man myself? Both my brothers are for the Church; but, as for me, I know I *should* have made a famous little soldier.

THACKERAY.

When Miss Pole heard of this, she nodded her head in great satisfaction. She had been sure we *should* hear of something happening in Cranford that night; and we had heard.

MRS. GASKELL.

I little thought that I *should* ever come to be sister-in-law to a ladyship.

MRS. GASKELL.

My dearest Peter, you did not think we *should* be so sorry [fact independent of will of the subject] as we are, I know, or you would never have gone away.

MRS. GASKELL.

I know I ain't as cunning as you are; but don't put all the blame on me, and say I *should* have been locked up. You would have been, if I had been, any way.

DICKENS.

I own I *should* hardly believe it, if my own ears had not been witnesses to it.

FIELDING.

Knowledge of the town seemed another ingredient; this I thought I *should* arrive at by frequenting public places.

FIELDING.

He then painted to me, in as lively colours as he was able, the happiness I *should* have now enjoyed had I not foolishly disposed of my ticket.

FIELDING

I fear it is for my sake that you refused to go amongst your old friends; you knew I *should* be frightened amongst such fine people.

BULWER-LYTTON.

You compose such pretty funeral sermons, I hope I *shall* have the pleasure of hearing you preach mine.

W. S. LANDOR.

I am sorry you cannot be present to hear how prettily I *shall* ask him.

W. S. LANDOR.

Your Excellency will say, perhaps, that we *shall* be no more free than we are now, that we *shall* only be subject to another sovereign.

J. A. FROUDE.

SERIES I.

Extracts taken chiefly from the Irish newspapers, to illustrate the Irish use of Will and Would, in the case of Indirect Statement, in the First Person, where the English idiom would require Shall or Should.

I feel confident I *will* be found innocent of the charge.

This is the last time that I *will* have the honour of speaking to you in this place.

I entered into this contest knowing I *would* be beaten.

I know I *will* not get the support of the newspapers.

I have now placed before you the difficulties we *will* have to face.

A monthly periodical had to be produced, and we knew what we *would* get if it was not ready.

They kept back their letter, for fear I *would* get a peep at it.

My only regret is that I *won't* have the services of my old friend on that occasion.

We all hoped we *would* have a fine harvest at last.

We expect that we *will* be able to carry this scheme without reference to Parliament.

I felt so faint that I thought I *would* fall off the car.

I think we *will* defeat him in his efforts.

When I fell into difficulties, I did not acquaint my relations, as I was hoping against hope that I *would* be able to retrieve my fortunes.

I do not think I *would* read it quite in that way; but it does not matter.

I do not think we *would* be justified in taking up your Lordship's time in opposing this motion.

I don't know that I *will* be in the position of a shareholder, at the next meeting.

If I have offended the feelings of anyone here, I hope I *will* be pardoned.

I am confident, if we stand together, we *will* win our cause and gain our civic rights.

I do not think I *would* be doing my duty to my constituents, if I did not oppose the measure at the present stage.

I am very poorly this evening; I am afraid I *won't* last long.

I was told that I *would* be opposed at the general election.

I thought I *would* be able to hold the shares if I succeeded in getting the loan.

We were asked for a subscription, but thought we *would* not be justified in giving it.

I never thought I *would* live to hear such a charge brought against me.

It does not follow that we *will* hear the tall talk and the inflated periods of the American Senators changed into sane arguments and sober words.

I am afraid I *will* be suspected of drafting the document.

I know that if I am beaten, I *will* be made a laughing-stock.

I hope that, next year, we *will* be able to present to the shareholders a report that will be pleasing to them and creditable to us.

Heard in a railway carriage:—‘I am afraid we *won’t* get home before dark’. To which the answer was: ‘Oh! I think we *will*’.

Heard in the Park:—‘What a splendid day for this season of the year! I hope we *won’t* pay for it later on.’

I have just been with a fortune-teller, and she told me that I *will* be married twice before I am thirty, and that I *will* have lots of money.

‘I could ’a tould you all the time,’ said Biddy, ‘that *we’d* be too late.’

The prisoner said:—‘To-morrow fortnight, *I’ll* know what *I’ll* get; if I get five years, *I’ll* be all right’.

In an hotel, at breakfast:—‘I was so sleepy when I went to bed last night! I thought *I’d* never wake’.

SERIES J.

To illustrate the English idiom, in the case of Indirect Statement, in the Second and Third Persons; Rule I., pp. 40-42.

We do hereby further will and ordain, that the said body politic and corporate *shall* consist of a Chancellor, Vice-chancellor, Fellows, and Graduates.

We further will and ordain, that the Chancellor, Vice-chancellor, and Fellows, for the time being, *shall* constitute the Senate of the University.

CHARTER OF THE UNIVERSITY OF LONDON.

It is the law of our nature that such fits of excitement *shall* always be followed by remissions.

MACAULAY.

It is the universal law that whatever pursuit, whatever doctrine, becomes fashionable, *shall* lose a portion of that dignity which it had possessed while it was confined to a small but earnest minority, and was loved for its own sake alone.

MACAULAY.

I don't say that it is an inevitable law that man *should* not be happy; but it is an inevitable law that a man, in spite of himself, *should* live for something higher than his own happiness.

BULWER-LYTTON.

He next gave the royal assent to a law enacting that the Presbyterian divines who had been pastors of parishes in the days of the Covenant, and had after the Restoration been ejected for refusing to acknowledge episcopal authority, *should* be restored.

MACAULAY.

It was expressly provided that every Society of Merchants which had been instituted for the purpose of carrying on any trade *should* retain all its legal privileges.

MACAULAY.

The Legislature might enact that Ferguson or Mugleton *should* live in the palace at Lambeth, *should* sit on the throne of Augustin, *should* be called Your Grace, and *should* walk in processions before the Premier Duke; but, in spite of the Legislature, Sancroft would, while Sancroft lived, be the only true Archbishop of Canterbury; and the person who should presume to usurp the archiepiscopal functions would be a schismatic.

MACAULAY.

It is all very well to decide who *shall* and who *shall* not, in turn, be a dweller in this favoured spot.

MRS. THACKERAY RITCHIE.

He has sat in the House for twelve years, but he has decided that the Dissolution *shall* sever his connection with Westminster.

VANITY FAIR, Character Sketches.

In consideration of the arduous duties which Mr. H.— will have to perform, we have taken care [means towards an end] that his emoluments *shall* not be less than those he at present enjoys.

SPEECH IN PARLIAMENT.

If we can devise some means by which the benefits of education *shall* be extended to the whole of the children of Ireland, we shall confer a great benefit upon Ireland itself.

SPEECH IN PARLIAMENT.

He looked round as he *engaged*, but I *was* sure he should not detect me.

POWELL-LYTTON.

If we once say [lay down the principle], these words, however eminent, *shall* be a title to the crown, we destroy the very foundations of our polity.

MACAULAY.

To afford him an early opportunity for the execution of this design, it was arranged that he should call at the hotel

at eight o'clock that evening, and that in the meantime Mrs. Maylie *should* be cautiously informed of all that had occurred.

DICKENS.

Mrs. Jamieson was very much at the mercy of her old servants. If they chose [settled among themselves] that she *should* give a party, they reminded her of the necessity of so doing; if not, she let it alone.

MRS. GASKELL.

For the narrative historian it is not enough [to secure] that his statements *shall* be accurate and intelligible.

FREEMAN.

It will be my duty to propose to the House that the sum for the current year *shall* be handed over to the Teachers' Pension Fund, in order to improve its position.

SPEECH IN PARLIAMENT.

The second great condition for the advance of the art of sculpture is that the race *should* possess, in addition to the mimetic instinct, the realistic or idolizing instinct; the desire to see as substantial the powers that are unseen, and bring near those that are far off. . . . The third condition is that the heart of the nation *shall* be set on the discovery of just or equal law, and *shall* be from day to day developing that law more perfectly.

RUSKIN.

I make this stipulation, that I *shall* examine this boy in your presence, and that if, from what he says, we judge that he is a real and thorough bad one, he *shall* be left to his fate.

DICKENS.

We are going into the country, and my aunt intends that you *shall* accompany us.

DICKENS.

It was decided that Nancy *should* repair to the Jew's, next evening, when the night had set in. . . . It was also solemnly arranged that poor Oliver *should*, for the purposes of the contemplated expedition, be unreservedly consigned to the care and custody of Mr. William Sykes; and further, that the said Sykes *should* deal with him as he thought fit; and *should* not be held responsible by the Jew for any mischance that might befall the boy.

DICKENS.

Harry was sorry that a plan Madam Esmond had hinted at, in her letters, was not feasible—viz., that an application *should* be made to the Master of the Temple, who *should* be informed that Mr. George Warrington was a gentleman of most noble birth, and of great property in America, and ought only to sit with the very best company in the Hall.

THACKERAY

Now I propose, with your leave [plan], that his father *shall* advance him £1500, which *shall* not, however, be placed in his hands, but in yours, as head partner in the firm. You, on your side, *shall* advance the same sum of £1500, which you *shall* borrow from me for three years without interest.

BULWER-LYTTON.

I have a plan for a library, that instead of heading its compartments Philology, Natural Science, Poetry, &c., one *shall* head them according to the diseases for which they are severally good, bodily and mental.

BULWER-LYTTON.

What I propose then [plan] is that you *should* pay me for the articles which I may send you from India, not in money, but in books.

MACAULAY.

The Lords offered that the Government of Scotland *should* be vested in a Council of Nobles whom Elizabeth *should* name, and that difficult questions *should* be referred to her arbitration.

J. A. FROUDE.

The feeling of America, outside New York, is steadfastly determined that Lord Salisbury *shall* not be permitted to carry this Venezuelan business with a high hand.

NEWSPAPER ARTICLE.

What the people of England desire is, that Lord Salisbury *shall* know their mind on this matter, and that he *shall* be free to act effectively.

NEWSPAPER ARTICLE.

It has been now finally decided that the form of the inquiry *shall* not be settled till after the meeting of Parliament.

NEWSPAPER ARTICLE.

As we must do something, and suffer something, in this uncontrollable world, it is better to let Providence determine what it *shall* be, than to vex ourselves and increase our responsibility by trying to alter it.

LORD JEFFREY.

SERIES K.

To illustrate the English idiom, in the case of Indirect Statement, in the Second and Third Persons; Rule II., pp. 42-44.

I told you that you *would* see the greatest monarch [you *will* see the greatest monarch], and the finest gentleman, in the world.

THACKERAY.

I could have told my Lady Glanmire she *would* be glad enough [you *will* be glad enough] of our society before a fortnight was over.

MRS. GASKELL.

Miss Grave-airs insisted, against the remonstrances of all the rest, that she *would* not admit [I *will* not admit] a footman into the coach.

FIELDING.

She said, she *would* not demean herself [I *will* not demean myself] to ride with a footman; that there were waggons on the road; that if the master of the coach desired it, she *would* pay for two places; but *would* suffer no such fellow to come in.

FIELDING.

I suppose, sir, that you think my father never *would* have been quite the same being he is, if he had not made that notable discovery touching our descent from the great William Caxton, the printer.

BULWER-LYTTON.

Nothing would serve the squire but that the youngest lad must be made a parson. Upon which he persuaded the father to send him to school, promising that he *would* afterwards maintain him at the university [I *will* maintain him].

FIELDING.

A conjuror declares he *will* call the ace of spades [I *will* call the ace of spades], and the ace of spades, that you thought you had safely under your foot, turns up on the table.

BULWER-LYTTON.

I think one day you *will* say that I have done my duty.

THACKERAY.

It was his opinion that a boy taken from a public school and carried into the world, *will* learn more in one year there, than one of a private education *will* in five.

FIELDING.

I for one will never believe that you *would* throw your brother off in distress.

THACKERAY.

George always said you *would* have made a better soldier than he.

THACKERAY.

So infatuated was she about the young fellow, that I believe she *would* have taken him.

THACKERAY.

She had capital methods. I am sure she *would* have trained a servant in a week to make a better fire than this; and Fanny has been with me four months.

MRS. GASKELL.

Roland, you said you *would* try my prescription; here it is.

BULWER-LYTTON.

The young squire swore at the same time he *would* prosecute the dog's master [I *will* prosecute] for keeping a spaniel, for that he had given notice he *would* not suffer [I *will* not suffer] one in the parish.

FIELDING.

It was expected that the resolution which had brought Elizabeth so far *would* have carried her on to the conclusion, and that the execution *would* not be postponed beyond the usual time.

J. A. FROUDE.

She did not expect, she said, that the Queen of England *would* venture on such a step; but fear of death *should* not make her do [it *shall* not] what otherwise she *would* not have done.

J. A. FROUDE. *Summary of letter of Mary Queen of Scots.*

Then bursting into a rage, the Queen of Scots cried that they *should* find her a Queen and to have the heart of a Queen [determination]; France and Spain, she said, *would* come and deliver her [fact], and the turn of her enemies *should* come [determination].

J. A. FROUDE.

Museau swore that the letter *should* go [the letter *shall* go], and no other; that if I hesitated, he *would* fling me out of the fort [threat], or hand me over to the tender mercies of his ruffian Indian allies.

THACKERAY.

I give you my word the ten thousand livres *shall* be paid to any agent you may appoint in France or in Quebec.

THACKERAY.

Now that she has written her letters, she says she *shall* soon be well.

JANE AUSTEN.

But what's the consequence; what's the ungrateful behaviour of these rebels, sir? Why, the husband sends back word that the medicine won't suit his wife's complaint, and so she *shan't* take it—says she *shan't* take it, sir! Good, strong, wholesome medicine, as was given with great success to two Irish labourers and a coalheaver, only a week before, and he sends back word that she *shan't* take it, sir!

DICKENS.

He told me at parting that he *should* soon write.

JANE AUSTEN.

As for Lyddy, he was determined she *should* have as pleasant a life as possible.

THACKERAY.

He bade me tell the ladies that they *should* hear from him [they *shall* hear from me].

THACKERAY.

The King, thus deserted by his ally and by his Chancellor, yielded, cancelled the Declaration, and solemnly promised that it *should* never be drawn into a precedent.

MACAULAY.

The gentleman answered, he *should* know him amongst ten thousand, for he had a mark on his left breast of a strawberry.

FIELDING.

He comforted himself with the reflection that he *should* shortly have an opportunity [I *shall* have an opportunity] of returning him the money.

FIELDING.

They were, therefore, confident that they *should* be able to fill all the municipal offices in the kingdom with staunch friends.

MACAULAY.

Alsop, who had flattered himself that he *should* be able to bring over a great body of his disciples to the royal side, found himself on a sudden an object of contempt and abhorrence to those who had lately revered him as their spiritual guide.

MACAULAY.

Oliver secretly resolved, if he found the Dodger incorrigible, as he more than half suspected he *should* [I suspect I *shall* find him incorrigible], to decline the honour of his further acquaintance.

DICKENS.

The Jew grinned; and making a low obeisance to Oliver, took him by the hand, and hoped he *should* have the honour of his intimate acquaintance [I hope I *shall* have the honour].

DICKENS.

He recollected with what awe and transport he had at first come to the University, as to some sacred shrine; and how from time to time hopes had come over him that some day or other he *should* have gained a title to residence on one of its ancient foundations.

NEWMAN.

Pope pleased himself with being important and formidable; till at last he began to think he *should* be more safe if he were less busy.

JOHNSON.

He shook our hands, and said he *should* never forget our kindness, never [I *shall* never forget].

THACKERAY.

The Lord Lieutenant, whom no insult could drive to resign the pomp and emoluments of his place, declared that he *should* submit cheerfully [I *shall* submit cheerfully] to the

royal pleasure, and approve himself in all things a faithful and obedient subject.

MACAULAY.

Farmer Gurnett, who lives close by Fair Oaks, riding by at this minute, and touching his hat to Pen, the latter stopped him, and sent a message to his mother to say that he had met with an old school-fellow, and *should* dine in Chatteris.

THACKERAY.

My Lord Castlewood said at breakfast that he *should* wait on you this very day, Mr. Warrington.

THACKERAY.

A great saint, St. Philip Neri, said that, if he had a dozen really detached men, he *should* be able to convert the world.

NEWMAN.

Oliver considered a little while, and at last said, he *shoulda* think it a much better thing to be a bookseller.

DICKENS.

We desire the assurance of Her Majesty's Government that the forces of the Crown *shall* not be employed against Greece [the Government giving the assurance would say, We undertake that the forces of the Crown *shall* not be employed against Greece] before an opportunity has been given to Parliament of expressing its judgment thereon.

SIR WILLIAM HARCOURT.

Clarendon then, in the most abject terms, declared that he *would* not attempt [intention] to justify himself; that he acquiesced in the royal judgment, be it what it might; that he prostrated himself to the dust; that he implored pardon; that of all penitents he was the most sincere; that he *should* think it glorious to die in his Sovereign's cause, but found it impossible to live under his Sovereign's displeasure.

MACAULAY.

He told us yesterday that our harsh policy might, perhaps, goad the unthinking populace of Ireland into insurrection ; and he added that, if there should be an insurrection, he *should*, while execrating us as the authors of all the mischief, be found in our ranks, and *should* be ready to support us in everything that might be necessary for the restoration of order.

MACAULAY.

It is plain, therefore, that a total separation between the two islands might, in the natural course of things, be the effect of the arrangement recommended by the honourable and learned gentleman, who solemnly declares that he *should* consider such a separation as the greatest of calamities.

MACAULAY.

The Queen insisted that Ireland *should* be made to pay at least the cost of its police duty.

J. A. FROUDE.

Lewis was willing that the Irish regiments should be sent to him in rags, and insisted only that the men *should* be stout, and the officers *should* not be bankrupt traders or discarded lacqueys.

MACAULAY.

Fitzmaurice sent him word that unless the friars were at once released, he *should* be hanged ; and that any living man who supported him, or paid him rent or cess, *should* have his house burned over his head.

J. A. FROUDE.

Rose retired for the night, assuring them that she felt certain she *should* rise in the morning quite well.

DICKENS.

No Puritan divine, however moderate his opinions, however guarded his conduct, could feel any confidence that he *should* not be torn from his family and flung into a dungeon.

MACAULAY.

Tenison's exhortations were in a milder tone than those of the bishops. But he, like them, thought that he *should* not be justified in administering the Eucharist to one whose penitence was of so unsatisfactory a nature.

MACAULAY.

On his going abroad Byron's mother had conceived a sort of superstitious fancy that she *should* never see him again [I fancy I *shall* never see him again]; and when he returned, safe and well, and wrote to inform her that he *should* soon see her at Newstead, she said to her waiting-woman, 'If I should be dead before Byron comes down, what a strange thing it would be!'—and so, in fact, it happened.

MOORE.

They assure the oppressor that if he will only relax a little of his severity they *shall* be quite content; and perhaps, at the time, they believe that they *shall* be content.

MACAULAY.

Another letter from the illustrious John Murray, returning to the charge, saying that he sees I can do, without much trouble, the very thing he wishes, and that he *shall* have great satisfaction [I *shall* have great satisfaction] in giving me five hundred guineas for the task; the very sum he shrunk from some months since.

MOORE.

Now I am going to suppose that, upon this suspension of diplomatic relations, England informs the Sultan that she *shall* take into consideration the means of enforcing compliance with her just, legal, and humane demand.

MR. GLADSTONE.

With this great principle, I say, clearly impressed upon his mind, he walks into the chapel, knowing well he *shall* find some juggling there [I know I *shall* find some juggling there].

NEWMAN.

He, too, having been in the third heaven, counts that he *shall* never come down from it, that he *shall* walk ever as on the battlements of heaven; or at any rate does not expect that henceforth he *shall* be liable to everyday vulgar temptations which he sees to be besetting so many around him.

ARCHBISHOP TRENCH.

He had chosen a shawl of about thirty shillings value; and his face looked broadly happy, under the anticipation, no doubt, of the pleasant surprise he *should* give to some Molly or Jenny at home. [What a pleasant surprise I *shall* give her.]

MRS. GASKELL.

Deborah said she *should* like to marry an archdeacon, and write his charges.

MRS. GASKELL.

Mr. Holbrook bade us good-bye, with many a hope that he *should* soon see Miss Matty again.

MRS. GASKELL.

Miss Matty said that she did not think that she *should* dare [I do not think I *should* dare] to be always warning young people against matrimony, as Miss Pole did continually.

MRS. GASKELL.

Miss Matty, who was trembling very much, said we owed it to society to apprehend the robbers, and that she *should* certainly do her best [I *shall* certainly do my best] to lay hold of them, and lock them up in the garret till morning.

MRS. GASKELL.

Mrs. Jamieson said she *should* not feel comfortable unless she sat up and watched.

MRS. GASKELL.

Miss Jenkyns said she *should* accompany Miss Jessie to the funeral.

MRS. GASKELL.

As we were getting into the fly to return, I heard Mr. Holbrook say he *should* call on the ladies soon, and inquire how they got home.

MRS. GASKELL.

I remember my father rather thought he *should* be asked [I think I *shall* be asked] to print this last set of sermons; but the parish had, perhaps, had enough of them with hearing.

MRS. GASKELL.

She hoped that she *should* pay every farthing that she could be said to owe, for her father's sake, who had been so respected at Cranford.

MRS. GASKELL.

Miss Matty sat down and cried very heartily, and accounted for it by saying that the thought of Martha being married so soon gave her quite a shock, and that she *should* never forgive herself if she thought she was hurrying the poor creature.

MRS. GASKELL.

When Benedick declared that he *would* die a bachelor [intention], he did not think that he *should* live to be married.

NEWSPAPER ARTICLE.

She thought how glad she *should* be [how glad I *shall* be] to cover their poor feet.

CHARLES LAMB.

She hoped the dream *would* not come true [I hope it *will* not].

MACAULAY.

Dr. Johnson fancied that he *should* be able [I think I *should* be able] to draw his breath more easily in a southern climate.

MACAULAY.

A Yankee has written to me to say that an edition of my works is about to be published in America, with my life prefixed, and that he *shall* be obliged to me [I *shall* be obliged to you] to tell him when I was born, whom I married, and so forth.

MACAULAY.

I wrote some time in the spring, to beg you *would* favour me [*will* you favour me] with your account.

STERNE.

Adams then searched for his crabstick, and having found that, he declared he *would* not stay a moment longer in such a house.

FIELDING.

He thought he *should* deal better with his host that evening than the next morning.

FIELDING.

The captain told Adams that if they *would* all go back to the house again, they *should* be civilly treated [if you *will* go back, you *shall* be civilly treated].

FIELDING.

Adams acquainted the gentleman that they had a young woman with them who was so tired with her journey that he *should* be much obliged if he *would* suffer her to come in and rest herself [I *shall* be much obliged if you *will*].

FIELDING.

He who has slain most lions or enemies is naturally prone to believe that he *shall* have the best hunting fields [I *shall* have the best hunting fields] in the country beyond, and the best place at the banquet.

BULWER-LYTTON.

A third publisher was kind enough to observe that though this particular work was quite unsaleable, yet, as I appeared to have some historical information, he *should* be happy to undertake [I *shall* be happy to undertake] an historical romance from my graphic pen.

BULWER-LYTTON.

In language scarcely ambiguous Ormond gave Cecil to understand that favour to himself *should* not make him untrue to Ireland [it *shall* not make me untrue]. If the lands of the ancient owners were to be seized for the benefit of

strangers, he said plainly he *would* make common cause [I *will* make common cause] with his countrymen.

J. A. FROUDE.

SERIES L.

To illustrate the English idiom, in the case of Indirect Statement, in the Second and Third Persons; Extension of Rule II., pp. 46, 47.

In the preface, Mr. Sadler excuses himself on the plea of haste. Two-thirds of his book, he tells us, were written in a few months. If any terms have escaped him which can be construed into personal disrespect, he *shall* deeply regret that he had not more time to revise them.

MACAULAY.

The plan was excellent; but the king would not hear of it. Dull, obstinate, unforgiving, and, at the same time, half mad, he positively refused to admit Fox into his service. Anybody else, even men who had gone as far as Fox, in what his Majesty considered as Jacobinism, Sheridan, Grey, Erskine, *should* be graciously received [promise]; but Fox never.

MACAULAY.

The devotion which had been so signally shown to the House of Stuart, which had been proof against defeats, confiscations, and proscriptions, which perfidy, oppression, ingratitude, could not weary out, was now transferred entire to the House of Brunswick. If George the Third *would* but accept the homage of the Cavaliers and High Churchmen, he *should* be to them [promise] all that Charles the First and Charles the Second had been.

MACAULAY.

Here verily was the mouth speaking great things, but there was more behind, which but for the atrocious sentiments he had already admitted into his mouth, he really *should* not have the courage [I *should* not have the courage], the endurance to utter.

NEWMAN.

L

Mr. Goschen said, he felt confident that honourable members would see the propriety of the Government stating their views with regard to the Bill. . . . If the Amendment were pressed to a division, he *should* feel bound to vote against the Bill.

HANSARD'S DEBATES.

Mr. Hunt said, he fully anticipated that the right honourable gentleman, the Chancellor of the Exchequer, would endeavour to ridicule the difference of the tax, on the ground that 4s. 6d. was a small amount. . . . He *should* take the sense of the Committee on the point.

HANSARD'S DEBATES.

Mr. Layard said, he rose to move for leave to bring in a Bill. . . . He regretted that he was unable to accede to the appeal of the honourable Member opposite, that he *should* not bring on this subject at that late hour of the evening; but as he *should* have no other opportunity of doing so before the Recess, it was a matter of urgent necessity that he *should* proceed with his motion.

HANSARD'S DEBATES.

Lord Stanley said, that he *should* not have troubled the House if it had not been for the circumstance that he was Chairman of the Royal Commission which sat upon the question of the administration of the Patent Law, some years ago; and he thought, therefore, that it might be expected from him that he *should* state what was the result which that inquiry had made upon his mind. . . . If called on to say Aye or No to the Motion, he *should* certainly give his vote in favour of it; but as this was a matter of great delicacy, and which required very careful handling, he *should* be content to leave the question in the hands of the Government.

HANSARD'S DEBATES.

The Solicitor-General rose to give, on the part of Her Majesty's Government, a most distinct and uncompromising opposition to the resolution which had just been moved. . .

The controversy in which they were engaged might last for many years, and for his own part, he *should* take care that from beginning to end no words *should* be spoken by him which *would* embitter the struggle.

THE TIMES.

SERIES M.

To illustrate the correct use of Shall and Should, in reference to a contingent event, after certain Relative Pronouns, Conjunctions, and Adverbs, pp. 48, 49.

§ 1. RELATIVE PRONOUNS: *Who, Which, That, Whosoever.*

Yes, Sir, to this Bill, and to every Bill *which shall* seem to me likely to promote the real Union of Great Britain and Ireland, I will give my support, regardless of obloquy, regardless of the risk which I may run of losing my seat in Parliament.

MACAULAY.

The task of writing a book on astronomy *which shall* enable a beginner to grasp all the fundamental principles and methods, without entering into elaborate details of mathematics, is by no means a light one.

NATURE.

A philosophy *which should* enable a man to feel perfectly happy while in agonies of pain would be better than a philosophy that assuages pain.

MACAULAY.

This really seems to us as extravagant as it would have been in Lindley Murray to announce that everybody *who should* learn his Grammar would write as good English as Dryden.

MACAULAY.

You cannot do anything well except *what* [that which] your English hearts *shall* prompt, and your English skies teach you; for all good art is the natural utterance of its own people in its own day.

RUSKIN.

The same circumstance may make one person laugh *which shall* render another very serious.

CHARLES LAMB.

They commit the very same kind of encroachment on a province not their own, as the political economist *who should* maintain that his science educated him for casuistry or diplomacy.

NEWMAN.

The visit of your cousin has cleared up the mystery in a way more agreeable to myself than I could have ventured to anticipate, from any communication short of that *which should* acquaint me with the entire dispersion of the dejection under which you laboured.

DE QUINCEY.

We have heard it said that, in some parts of Spain and Portugal, an actor *who should* represent a depraved character finely, instead of calling down the applauses of the audience, is hissed and pelted without mercy.

MACAULAY.

When they awoke from the distressing illusion, they treated the author of it as they would have treated a messenger *who should* have brought them fatal and alarming tidings which turned out to be false.

MACAULAY.

A reader *who should* judge only by internal evidence would have no hesitation in pronouncing that the play was written by some Pittite poetaster at the time of the rejoicings for the recovery of George the Third, in 1789.

MACAULAY.

The Act of Uniformity had laid a mulct of a hundred pounds on every person *who*, not having received episcopal ordination, *should* presume to administer the Eucharist. . . . The Conventicle Act had imposed heavy fines on divines *who should* preach in any meeting of separatists.

MACAULAY.

There might be a revised Liturgy *which should* not exclude extemporaneous prayer.

MACAULAY.

What should we say to a foolish squire, *who should* claim a merit from dressing up his tenantry in red jackets, that never were to be marshalled—never to take the field?

CHARLES LAMB.

I can conceive no system more fatal to the integrity and independence of literary men than one under *which* they *should* be taught to look for their daily bread to the favour of ministers and nobles.

MACAULAY.

When we see men grow old, and die at a certain time, one after another, from century to century, we laugh at the elixir that promises to preserve life to a thousand years; and with equal justice may the lexicographer be derided, *who*, being able to produce no example of a nation that has preserved their words and phrases from mutability, *shall* imagine that his dictionary can embalm his language, and secure it from corruption and decay.

SAMUEL JOHNSON.

If Harry the Eighth or Bluebeard were alive now, and wanted a tenth wife, do you suppose he could not get the prettiest girl *that shall* be presented this season?

THACKERAY.

If one must be plain, it is better to be plain all over, than amidst a tolerable residue of features to hang out one *that shall* be exceptionable.

CHARLES LAMB.

I know that the devotion and affection of her nature require no ordinary return, but one *that shall* be deep and lasting.

CHARLES DICKENS.

These scholarships are open to every student of the Bar, *who shall* have been a member of Gray's Inn for not more than five terms, and *who shall* have kept every term since his admission, inclusive of that in *which* he *shall* have been admitted.

CIRCULAR OF COUNCIL OF LEGAL EDUCATION.

Oh! blest are the lovers and friends *who shall* live
The days of thy glory to see.

MOORE.

Whosoever, therefore, *shall* break one of these least commandments, and *shall* teach men so, he shall be called the least in the kingdom of heaven; but *whosoever shall* do and teach them, the same shall be called great in the kingdom of heaven.

MATTHEW v. 19.

§ 2. CONJUNCTIONS: *If, Whether, That, Lest.*

I confess I shall be much surprised *if* the right honourable Baronet *shall* be able to point out any distinction between the cases.

MACAULAY.

Who could guess
If ever more *should* meet those mutual eyes,
Since upon night so sweet such awful morn could rise!

BYRON.

But *whether* the extensive changes which I have recommended *shall* be thought desirable or not, I trust that we shall reject the bill of the noble lord.

MACAULAY.

I refer to Gibbon as the example of a writer feeling the task which lay before him, feeling that he had to bring out into words, for the comprehension of his readers, a great and complicated scene, and wishing *that* those words *should* be adequate to his undertaking.

NEWMAN.

A still more exact and plausible tradition, derived from Scripture, was that which asserted *that, when* the Roman Empire *should* fall to pieces, Antichrist *should* appear, *who should* be followed at once by the Second Coming.

NEWMAN.

What time Trevanion spared me, it was natural *that* I *should* spend with my family.

BULWER-LYTTON.

Is it not absurd, iniquitous, and revolting, that the minister of a church in Yorkshire *should* be appointed by a lawyer in London, who never knew him, never saw him, never heard from a single one of the parishioners a recommendation of any kind.

W. S. LANDOR.

'Tis mighty well of you, Harry, to have accepted the freedom which I gave you ; but I had no intention, sir, *that* you *should* be so pleased at being let off.

THACKERAY.

I am unwilling *that* the public *should* consider me as owing that to a patron, which Providence has enabled me to do for myself.

SAMUEL JOHNSON.

If the book is decently written in English or any other language, it is hardly possible *that* there *shall* be any sentence *which shall* give the reader no meaning whatever.

FREEMAN.

It must needs be *that* men *should* act in sects and parties, *that* each of these sects and parties *should* have its organ, and *should* make this organ subserve the interests of its action; but it would be well, too, *that* there *should* be a criticism, not the minister of these interests, not their enemy, but absolutely and entirely independent of them.

MATTHEW ARNOLD.

It is not necessary to my happiness *that* I *should* sit in Parliament, but it is necessary to my happiness *that* I *should* possess, in Parliament or out of Parliament, the consciousness of having done what is right.

MACAULAY.

I thought it would not be for my reputation *that* such a story *should* go about.

SWIFT.

Is there no danger *that* so light a material *should* be carried off by the winds, on such an eminence?

W. S. LANDOR.

I would not have you write, *lest* it *should* hurt you.

SAMUEL JOHNSON.

I dared not call aloud, *lest* I *should* rouse the servants.

BULWER-LYTTON.

This is a long letter, and I dare not even read it over, *lest*, if I do, I *should* not send it.

BULWER-LYTTON.

§ 3. CONJUNCTIONS: *Such as, So Long as, Till, Until.*

The French Emperor will be upon us, horse and foot, before three weeks are over, and will give the Duke *such* a dance *as shall* make the Peninsula appear mere child's play.

THACKERAY.

If a barbarous idiom or an exotic word happened to present itself, no writer of the seventeenth century seems to have had any *such* scrupulous sense of the dignity belonging to his own language *as should* make it a duty to reject it, or worth his while to remodel a line.

DE QUINCEY.

As long as the well-compacted structure of our Church and State, the sanctuary, the holy of holies of that ancient law, defended by reverence, defended by power, a fortress at once and a temple, *shall* stand inviolate on the brow of the British Sion; *as long as* the British monarchy, not more limited than fenced by the orders of the State, *shall*, like the proud Keep of Windsor, rising in the majesty of proportion, and girt with the double belt of its kindred and coeval towers, *as long as* this awful structure *shall* oversee and guard the subjected land, so long the mounds and dykes of the low flat Bedford level will have nothing to fear from all the pickaxes of all the levellers of France.

BURKE.

As long as mankind *shall* continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters.

GIBBON.

It was not very likely that James would live *till* his son *should* be of age to exercise the regal functions.

MACAULAY.

He had been apprehensive that the enemy would avoid a decisive action, and would protract the war *till* the autumnal rains *should* return with pestilence in their train.

MACAULAY.

There will I hide thee, *till* my life *shall* end.

TENNYSON.

Mr. Bumble thought that, now the undertaker had got Oliver on trial, the subject was better avoided, *until* such time as he *should* be firmly bound for seven years; and all danger of his being returned on the hands of the parish *should* be thus effectually and legally overcome.

DICKENS.

Looking round, he saw that it was a post-chaise, driven at great speed; and as the horses were galloping, and the road was narrow, he stood leaning against a gate *until* it *should* have passed him.

DICKENS.

The body's gravity will be gradually diminished, *till* we *shall* arrive at a region where the man will float in the air without any tendency to fall.

SAMUEL JOHNSON.

When the Irish petition was presented to the King of Spain, he refused to reply to it *till* the pleasure of the Pope *should* be known.

J. A. FROUDE.

§ 4. ADVERBS: *When*, or its equivalent.

Bacon loved to picture to himself the world as it would be *when* his philosophy *should*, in his own noble phrase, 'have enlarged the bounds of human empire'.

MACAULAY.

The Roman Catholic Church may still exist in undiminished vigour *when* some traveller from New Zealand *shall*, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.

MACAULAY.

What time the German and Italian, Turk and Greek, *shall* be contented with each other; *when* 'the lion and the sheep

shall abide together', and 'the calf and the bear *shall* feed',—then, it will be argued, will there be a good understanding between two nations [England and Ireland] so contradictory the one of the other.

NEWMAN.

Theodosius concluded with a promise that he would from time to time continue his admonitions, *when* she *should* have taken upon her the holy veil.

ADDISON.

They had long discussions: and on her refusal to pledge herself to him as his wife *when* all *should* be over, he had grown angry, and broken off entirely, and gone abroad.

MRS. GASKELL.

And *when* those who have rivalled the greatness of Athens *shall* have shared her fate; *when* civilisation and knowledge *shall* have fixed their abode in distant continents; *when* the sceptre *shall* have passed away from England; *when*, perhaps, travellers from distant regions *shall* in vain labour to decipher on some mouldering pedestal the name of our proudest chief; *shall* hear savage hymns chanted to some misshapen idol over the ruined dome of our proudest temple; and *shall* see a single naked fisherman wash his nets in the river of the ten thousand masts;—her influence and her glory will still survive—fresh in eternal youth, exempt from mutability and decay, immortal as the intellectual principle from which they derived their origin, and over which they exercise their control.

MACAULAY.

Yet the day may arrive *when* the mountains once more *Shall* rise to my sight in their mantles of snow.

BYRON.

SERIES N.

To illustrate the English idiom in the case of Interrogative Forms.

§ 1. *The First Person*, pp. 50-53.

What say you, master, *shall* we have t'other pot before we part?

FIELDING.

Can you say this, Pisistratus, or *shall* I say it for you?

BULWER-LYTTON.

Pray, Mr. Squills, tell him not to be vexed and miss me; I shall be down very soon, *sha'n't* I?

BULWER-LYTTON.

If it was only for your sake, *should* I have urged this question? *Should* I now? Is it in my character? But for the sake of the public! of mankind! of our fellow-creatures!

BULWER-LYTTON.

Certainly not in this book will I introduce the angry elements of party politics; and how *should* I know much about them?

BULWER-LYTTON.

Why *should* I trust to repentance on my death-bed, since I may die in my sleep?

FIELDING.

Pray, my good neighbour, where *should* I have that quantity of riches the world is so liberal to bestow on me?

FIELDING.

Shall we never listen to the words of these wisest of men? Then listen, at least, to the words of your children; let us in the lips of babes and sucklings find our strength.

RUSKIN.

§ 2. *The Second Person*, pp. 53-57.

'*Will* you let me ride on your horse to-day?' said Ben.
GEORGE ELIOT.

Will you promise me that you will have my secret strictly kept?

DICKENS.

Will you hear me through in silence?

BULWER-LUTTON.

Will not thou also accept this answer for what it is, an answer of grace?

ARCHBISHOP TRENCH.

Go down to him, *will* you be so kind, sir? and tell him I am sorry, and ask his pardon.

THACKERAY.

What say you, *will* you halt a little and let us take a pipe together?

FIELDING.

Will you take yourself off, before I do you a mischief?

DICKENS.

'You'll keep a quiet tongue in your head; *will* you?' said Monks, with a threatening look.

DICKENS.

'What! *wouldn't* you like to be a book writer?' said the old gentleman.

DICKENS.

'You wouldn't mind it again, Tom, *would* you?' asked the Dodger.

DICKENS.

'You'd like to be able to make pocket-handkerchiefs as easy as Charley Bates, *wouldn't* you, my dear?' said the Jew.

DICKENS.

Oh! say, *will* thou weep when they darken the fame
Of a life that for thee was resigned.

MOORE.

Will you return to this gang of robbers, and to this man,
when a word can save you? What fascination is it can take
you back, and make you cling to wickedness and misery?

DICKENS.

Would you ask what the husband's feelings were, as he
looked at that sweet love, that sublime tenderness, that pure
saint blessing his life?

THACKERAY.

Would you have him live to dishonour these grey hairs?

BULWER-LYTTON.

If we had not arrived what *would* you have done?

BULWER-LYTTON.

'How *would* you test it?' said Mr. Stockton, with a slight
curl of the lip.

MALLOCK.

Godiva, *would'st* thou plead to me for rebels?

W. S. LANDOR.

'You wouldn't, *would* you?' said Sykes, seizing the poker.

DICKENS.

'You won't, *won't* you?' said the Dodger. 'Oh! you
precious flat.'

DICKENS.

'*Shall* you wear these jewels in company?' said Celia, who
was watching her with real curiosity as to what she would do.

GEORGE ELIOT.

You talk unreasonably. *Shall* you come down in the world
for want of this letter about your son?

GEORGE ELIOT.

When *shall* you be at Cambridge?

BYRON.

Shall you ride when you come down?

SYDNEY SMITH.

'Oh, we shall be sure to meet there,' said I with frank gladness. 'Sure to meet! London is a large place; where *shall* you be found?'

BULWER-LYTTON.

'And Lady Elinor,' said Roland, hesitatingly; '*shall* you see her to-morrow?'

BULWER-LYTTON.

'And when *shall* you come back again?' he said, with a bitter edge on his accent.

GEORGE ELIOT.

'What line *shall* you take, then?' said Mr. Chichely, the coroner.

GEORGE ELIOT.

'What *shall* you do in life?' said Dorothea, timidly. 'Have your intentions remained just the same as when we said good-bye before?'

GEORGE ELIOT.

'Well, you know, he may turn out a Byron, a Chatterton, a Churchill—that sort of thing—there's no telling,' said Mr. Brooke. '*Shall* you let him go to Italy, or wherever else he wants to go?'

GEORGE ELIOT.

'He has gone on with the cottages, Dodo. He will tell you about them when he comes. *Shall* you be glad to see him?' 'Of course I shall. How can you ask me?'

GEORGE ELIOT.

Shall you see Mary to-day?

GEORGE ELIOT.

Should you call it bad news to be told that you were to live at Stone Court?

GEORGE ELIOT.

'I hate grammar. What's the use of it?' 'To teach you to speak and write correctly, so that you can be understood,' said Mrs. Garth, with severe precision. '*Should* you like to speak as old Job does?'

GEORGE ELIOT.

'*Should* you like eggs, sir?' 'Eggs, no! Bring me a grilled bone.'

GEORGE ELIOT.

Little Georgy went up and looked at the Shetland pony. '*Should* you like to have a ride?' said Rawdon.

THACKERAY.

Should'st thou like to be a little soldier, Miley?

THACKERAY

'What *shall* you do now, Mary?' 'Take another situation, of course, as soon as I can get one.'

GEORGE ELIOT.

How *should* you like to grow up a clever man and write books, eh?

DICKENS.

Where *should* you think Bill was now, my dear?

DICKENS.

I should say she ought to take drying medicines, *shouldn't* you?

GEORGE ELIOT.

Why *should* you expect a peasant to pay for his education, except by becoming a good man—payment enough, I think, if we knew it.

RUSKIN.

What *should* you say was the cause of those lights now?

DICKENS.

These roots may perhaps be good and saleable for some purpose. *Shall* you send them into Persia?

W. S. LANDOR.

§ 3. *The Third Person*, pp. 57-60.

What *would* the best of us be, if he were suddenly placed at war with the whole world?

BULWER-LYTTON.

When we were near Trevanion's house, I said hesitatingly, ' *Would* it not be better, sir, if I went in alone?'

BULWER-LYTTON.

Of what use would learning be in a country without trade? What *would* all you parsons do to clothe and feed yourselves?

FIELDING.

Ah! when *will* the morning come? Ah! when *will* the noon be over?

W. S. LANDOR.

If you prefer another name, what *shall* it be?

BULWER-LYTTON.

Trevanion wishes to see us; Pisistratus promised to give him our address; *shall* he do so, Roland?

BULWER-LYTTON.

If accusation without proof be credited, who *shall* be innocent?

SAMUEL JOHNSON.

Who *shall* determine which of two friends shall yield?

SAMUEL JOHNSON.

Who *shall* tell me that the fellow hasn't been living in Seven Dials, or in a cellar dining off tripe and cow-heel?

THACKERAY.

Who *shall* say that our country does not do honour to the literary calling?

THACKERAY.

Who *shall* analyse those tears, and say whether they were sweet or bitter.

THACKERAY.

Where history is in fault, *shall* a mere sentiment decide?

BULWER-LYTTON.

So that she thought, 'And who *shall* gaze upon
My palace, with unblinded eyes,
While this great bow will waver in the sun,
And that sweet incense rise?'

TENNYSON.

What! *shall* an African, *shall* Juba's heir
Reproach great Cato's son?

ADDISON.

Fair Greece! Sad relic of departed worth!
Immortal, though no more; though fallen, great!
Who now *shall* lead thy scatter'd children forth,
And long accusom'd bondage uncreate?

BYRON.

She was my life's unerring light;
That quench'd, what beam *shall* break my night?

BYRON.

Now, pray, resolve me—How *should* a man know this story
if he had not read it?

FIELDING.

How *should* her ladyship know? She did not marry Dr.
Tusher until she was advanced in life.

THACKERAY.

One day as Mr. George and Miss Theo were taking a sentimental walk in Kensington Gardens, whom *should* they light

upon but their cousin Maria, in company with a gentleman in a smart suit and handsome laced hat, and who *should* the gentleman be, but His Majesty, King Louis of Hungary.

THACKERAY

Why *should* he not be great and famous? Why *should* not all admire him as we do?

BULWER-LYTTON.

§ 4. *The Indirect Question*, pp. 60-62.

The next morning she asked me if I *would* go down to the shop with her. [*Will* you go down with me?]

MRS. GASKELL.

Go and ask them what they *will* have for dinner. [What *will* you have?]

FIELDING.

The day after my arrival at Cranford, I went to see her, much wondering what the house *would* be like without Miss Jenkyns. [What *will* the house be like?]

MRS. GASKELL.

I only wondered what he *would* say or do next, and how Miss Matty *would* stand the joyful shock of what he had to reveal.

MRS. GASKELL.

My lady was often indisposed or engaged, when he called on her; her people did not press him to wait; did not volunteer to ask whether he *would* stay and dine, as they used in the days when he was the Fortunate Youth and companion of the wealthy and great. [The invitation would have been, *Will* you stay and dine?]

THACKERAY.

We had doubts as to whether she *would* enjoy [*will* she enjoy?] the little adventure of having her house broken into, as she protested she should.

MRS. GASKELL.

The prosperity of the colony depends on these papers; I shudder to think what *would* become of you all, if any accident happened to them.

BULWER-LYTTON.

Often had I heard graver gossips wonder whether Castleton *would* take any active part in public life—whether he *would* keep up the family influence. [*Will* he take an active part in public life? *Will* he keep up the family influence?]

BULWER-LYTTON.

The man of the house asked them if they *would* have anything to refresh themselves with. [*Will* you have something?]

FIELDING.

I had saved a few guineas, with which I bought a lottery ticket, resolving to throw myself into Fortune's lap and try if she *would* make me amends [*will* she make me amends?] for the injuries she had done me at the gaming table.

FIELDING.

Then St. Barbara asked Neith to come and build something with her, wall against tower; and 'see whether the people *will* be as pleased with your building as with mine'.

RUSKIN.

Meanwhile several of the Bishops were anxiously deliberating as to the course which they *should* take. [What course *shall* we take?]

MACAULAY.

Even the Queen-mother herself, as late certainly as the tenth of August, was hesitating on the course which she *should* take.

J. A. FROUDE.

My lady Warrington and my girls were debating over and over again how they *should* find an opportunity [how *shall* we find an opportunity?] of making the acquaintance of your charming family.

THACKERAY.

There is hardly a gentleman of eight hundred pounds a year and upwards, in Ireland, who would balance half an hour to consider whether he *should* live here or in England. [The gentleman would put the question to himself, *Shall* I live here or in England?]

SWIFT.

I returned to my father's quiet rectory, to pause and consider what path I *should* take to fame. [What path *shall* I take?]

BULWER-LYTTON.

I had wondered what we *should* all do [what *shall* we do?] if thus awakened and alarmed.

MRS. GASKELL.

The question before us is not whether the Press *shall* be free [*shall* the Press be free?], but whether, being free, it *shall* be called free. [*Shall* it be called free?]

MACAULAY.

The host answered, he was convinced they had no arms; for he had heard one of them ask the other in the evening, what they *should* have done [what *shall* we do?] if they were overtaken, when they had no arms.

FIELDING.

I did not see why the same medicine *should* suit the old weather-beaten uncle [why *should* it suit?], and the nephew yet in his teens.

BULWER-LYTTON.

I don't know why I *should* have taken this fancy to you, Mr. Daredevil, if that be the name that pleases you best.

BULWER-LYTTON.

I am not thinking whether or not I *shall* be happy [*shall* I be happy?]; I have made up my mind to be, if I can, a great author or a prime minister.

BULWER-LYTTON.

I am at a loss whether I *should* rather admire [*should* I rather admire?] the exactness of Homer's judgment in the nice discrimination of his characters, or the immensity of his imagination in their variety.

FIELDING.

As soon as I had indulged the first tumult of my passion, I began to consider coolly what course I *should* take [what course *shall* I take?], in a situation without friends, money, credit, or reputation of any kind.

FIELDING.

The massacre was completed; and it became a question what explanation of such a business *should* be given to the world.

J. A. FROUDE.

The question for Europe, and for each Power, is whether the Sultan *shall* be permitted to swell by more myriads the tremendous total of his victims.

W. E. GLADSTONE.

One night, in particular, came across his memory, how a friend and he had ascended to the top of one of the many towers of Oxford, with the purpose of making observations on the stars; and how, while his friend was busily engaged with the pointers, he, earthly-minded youth, had been looking down into the deep, gas-lit, dark-shadowed quadrangles, and wondering [asking himself] if he *should* ever be a Fellow of this or that College which he singled out from the mass of academical buildings.

NEWMAN.

I am sure I don't know how we *should* have paid our bill [how *should* we have paid our bill?] at the Rising Sun, but for the money he sent.

MRS. GASKELL.

I was rather glad that Martha's energy had taken the immediate and practical direction of pudding-making, for it

staved off the quarrelsome discussion as to whether she *should* or *should* not [*shall* I or *shall* I not?] leave Miss Matty's service.

MRS. GASKELL.

He had proceeded the length of two or three streets, before he absolutely determined with himself [the question] whether he *should* leave the town that night, or, procuring a lodging, wait till morning.

FIELDING.

SERIES O.

Extracts to illustrate the idiom of Wycliffe's Bible as regards the use of Shall and Will. Shall is used to render the Latin future, in all persons; and Should, the Latin conditional. Will is used to render the present, and Would the past tense of the Latin Volo. Pp. 64-67.

All these I *shall* give to thee [hæc omnia tibi *dabo*], if thou fall down and worship me.

MATTHEW iv. 9.

Come ye after me; and I *shall* make you to be made fishers of men [*faciam* vos fieri piscatores hominum].

MATTHEW iv. 19.

If ye forgive to men their sins, your heavenly Father *shall* forgive to you [*dimittet* et vobis] your trespasses. But if ye forgive not to men, neither your Father *shall* forgive to you [*dimittet* vobis] your trespasses.

MATTHEW vi. 14, 15.

No man may serve two lords; for either he *shall* hate the one, and love the other [unum odio *habebit*, et alterum *diliget*], or he *shall* sustain the one, and despise the other [unum *sustinebit*, et alterum *contemnet*].

MATTHEW vi. 24.

All ye that travail and be charged, come to me; and I *shall* refresh you [*reficiam vos*].

MATTHEW xi. 28.

Then he saith, I *shall* turn again into mine house [*revertar in domum meam*] from whence I went out.

MATTHEW xii. 44.

No man putteth new wine into old bottles, else the wine *shall* burst the bottles [*dirumpet vinum utres*]; and the wine *shall* be shed out [*vinum effundetur*], and the bottles *shall* perish [*utres peribunt*].

MARK ii. 22.

We prayed that he *should* not go up to Jerusalem [*ne ascenderet Jerosolymam*].

ACTS xxi. 12.

Some of the Pharisees and of the scribes answered to him, and said: Master, we *will* see a token of thee [*volumus a te signum videre*].

MATTHEW xii. 38.

He sent his servants for to call men that were bidden to the wedding; and they *would* not come [*nolebant venire*].

MATTHEW xxii. 3.

They gave him to drink wine mixed with gall; and when he had tasted, he *would* not drink [*noluit bibere*].

MATTHEW xxvii. 34.

Go out, and go from hence; for Herod *will* slay thee [*vult te occidere*].

LUKE xiii. 31.

The publican stood afar, and *would* neither raise his eyes to heaven [*nolebat nec oculos ad cælum levare*], but smote his breast.

LUKE xviii. 13.

Therefore Jesus said to the twelve, whether ye *will* also go away [*vultis abire*]?

JOHN vi. 67.

After these things Jesus walked in to Galilee, for he *would* not walk in to Judæa [non enim *volebat* in Judæam ambulare].

JOHN vii. 1.

Whether thou *wilt* slay me [interficere me tu *vis*], as yesterday thou killedest the Egyptian?

ACTS vii. 28.

Whoever *will* be made greater [*voluerit* fieri major], *shall* be your minister [*erit* vester minister]; and whoever *will* be the first among you [*voluerit* in vobis primus esse], *shall* be the servant of all [*erit* omnium servus].

MARK x. 43, 44.

If any *will* come after me [si quis *vult* post me venire], deny he himself; . . . for he that *will* make his life safe [*voluerit* animam suam salvam facere], *shall* lose it [*perdet* illam]; and he that loseth his life for me, *shall* make it safe [*salvam faciet* illam].

LUKE ix. 23, 24.

If ye knew what it is, I *will* mercy [misericordiam *volo*], and not sacrifice; ye *should* never have condemned innocents [nunquam *condemnassetis* innocentes].

MATTHEW xii. 7.

SERIES P.

Extracts to illustrate the idiom of the Authorized Version, as compared with Wycliffe's Bible, in the use of Shall and Will, pp. 74, 75.

§ 1. Examples in which the Authorized Version substitutes *Will* for *Shall*, and *Would* for *Should*, in the First Person.

Wycliffe's Bible.

Authorized Version.

MATTHEW iv. 9.

All these I *shall* give thee [tibi *dabo*], if thou fall down and worship me.

All these things *will* I give thee, if thou wilt fall down and worship me.

*Wycliffe's Bible.**Authorized Version.*

MATTHEW iv. 19.

Come ye after me, and I *shall* make you to be made [*faciam* vos fieri] fishers of men.

Follow me, and I *will* make you fishers of men.

MATTHEW viii. 5-7.

The centurion drew near to him, and prayed him and said, Lord, my child lyeth in the house sick of the palsy, and is evil tormented. And Jesussaid to him, I *shall* come and *shall* heal him [*ego veniam et curabo eum*].

There came unto him a centurion, beseeching him, and saying, Lord, my servant lyeth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I *will* come and heal him.

MATTHEW x. 32, 33.

Every man that shall acknowledge me before men, I *shall* acknowledge him [*confitebor* et ego eum] before my Father that is in heaven. But he that shall deny me before men, I *shall* deny him [*negabo* et ego eum] before my Father that is in heaven.

Whosoever shall confess me before men, him *will* I confess before my Father which is in heaven. But whosoever shall deny me before men, him *will* I also deny before my Father which is in heaven.

MATTHEW xi. 28.

All ye that travail and be charged, come to me, and I *shall* refresh you [*reficiam* vos].

Come unto me all ye that labour, and are heavy laden, and I *will* give you rest.

MATTHEW xii. 44.

Then he saith, I *shall* turn again into mine house [*revertar* in domum meam] from whence I went out.

Then he saith, I *will* return into my house from whence I came out.

Wycliffe's Bible.

Authorized Version.

MATTHEW xiii. 30.

In the time of ripe corn, I <i>shall</i> say to the reapers [<i>dicam</i> messoribus].	In the time of harvest, I <i>will</i> say to the reapers.
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MATTHEW xvi. 18, 19.

Thou art Peter, and on this stone I <i>shall</i> build [<i>ædificabo</i>] my church ; . . . And to thee I <i>shall</i> give [<i>dabo</i>] the keys of the kingdom of heaven.	Thou art Peter, and upon this rock I <i>will</i> build my church ; . . . And I <i>will</i> give unto thee the keys of the kingdom of heaven.
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MATTHEW xviii. 26.

Have patience with me, and I <i>shall</i> pay to thee all things [omnia <i>reddam</i> tibi].	Lord, have patience with me, and I <i>will</i> pay thee all.
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MATTHEW xx. 4.

Go ye also in to my vine- yard, and that that shall be rightful, I <i>shall</i> give to you [quod justum fuerit <i>dabo</i> vo- bis].	Go ye also into the vine- yard, and whatsoever is right I <i>will</i> give you.
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MATTHEW xxi. 24.

I <i>shall</i> ask you [<i>interrogabo</i> vos] one word, the which if ye tell to me, I <i>shall</i> say to you [<i>dicam</i> vobis] in what power I do these things.	I also <i>will</i> ask you one thing, which if ye tell me, I in like wise <i>will</i> tell you by what authority I do these things.
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MATTHEW xxiii. 30.

If we had been in the days of our fathers, we <i>should</i> not have been their fellows [non <i>essemus</i> socii eorum] in the blood of prophets.	If we had been in the days of our fathers, we <i>would</i> not have been partakers with them in the blood of the prophets.
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*Wycliffe's Bible.**Authorized Version.*

MATTHEW xxvi. 29.

I *shall* not drink [non *bibam*]
from this time of this fruit of
the vine, unto that day when
I shall drink it new with you
in the kingdom of my Father.

I *will* not drink henceforth
of this fruit of the vine, until
that day when I drink it new
with you in my Father's king-
dom.

MATTHEW xxvi. 31.

It is written, I *shall* smite
the shepherd [*percutiam* pas-
torem], and the sheep of the
flock shall be scattered.

It is written, I *will* smite
the shepherd, and the sheep
of the flock shall be scattered
abroad.

MATTHEW xxvii. 63.

After three days I *shall*
rise again [*resurgam*].

After three days I *will* rise
again.

MARK vi. 22.

The king said to the dam-
sel, Ask thou of me what thou
wilt, and I *shall* give to thee
[*dabo* tibi].

The king said unto the
damsel, Ask of me whatso-
ever thou wilt, and I *will*
give it thee.

LUKE xii. 17, 18.

He thought within himself,
and said, What shall I do,
for I have not whither I shall
gather [*congregem*] my fruits?
And he said, This thing I
shall do [*hoc faciam*]: I *shall*
throw down my barns [*de-*
struam horrea mea]; and I
shall make greater [*majora*
faciam]; and thither I *shall*
gather [*congregabo*] all things
that grow to me, and my goods.

He thought within himself,
saying, What shall I do, be-
cause I have no room where
to bestow my fruits? And he
said, This *will* I do: I *will*
pull down my barns, and build
greater; and there *will* I be-
stow all my fruits and my
goods.

Wycliffe's Bible.

Authorized Version.

ACTS xviii. 21.

<p>I <i>shall</i> turn again to you [iterum <i>revertar</i> ad vos], if God will.</p>	<p>I <i>will</i> return again unto you, if God will.</p>
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I CORINTHIANS iv. 19.

<p>I <i>shall</i> come to you soon [<i>veniam</i> autem ad vos cito], if God will; and I <i>shall</i> not know the word of them [<i>cog-</i> <i>noscam</i> non sermonem eorum] that be blown with pride, but the virtue.</p>	<p>I <i>will</i> come to you shortly, if the Lord will, and <i>will</i> know, not the speech of them which are puffed up, but the power.</p>
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§ 2. Examples in which the Authorized Version substitutes
Will for *Shall*, and *Would* for *Should*, in the Second
and Third Persons.

Wycliffe's Bible.

Authorized Version.

MATTHEW vi. 14, 15.

<p>If ye forgive to men their sins, your heavenly Father <i>shall</i> forgive to you [<i>dimittet</i> et vobis] your trespasses. But if ye forgive not to men, neither your Father <i>shall</i> for- give to you [<i>dimittet</i> vobis] your trespasses.</p>	<p>If ye forgive men their trespasses, your heavenly Father <i>will</i> also forgive you. But if ye forgive not men their trespasses, neither <i>will</i> your Father forgive your trespasses.</p>
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MATTHEW vi. 24.

<p>No man may serve two lords: for either he <i>shall</i> hate the one, and love the other [unum odio <i>habebit</i>, et alterum <i>diliget</i>]; or he <i>shall</i> sustain the one, and despise the other [unum <i>sustinebit</i>, et alterum <i>contemnet</i>].</p>	<p>No man can serve two masters: for either he <i>will</i> hate the one, and love the other; or else he <i>will</i> hold to the one, and despise the other.</p>
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*Wycliffe's Bible.**Authorized Version.*

MATTHEW vii. 22.

Many *shall* say to me
[multi *dicent* mihi] in that
day, Lord, Lord, whether we
have not prophesied in thy
name?

Many *will* say to me in
that day, Lord, Lord, have
we not prophesied in thy
name?

MATTHEW xxi. 40, 41.

When the Lord of the vine-
yard shall come, what *shall*
he do [quid *faciet*] to the
earth tillers? And they say
to him: He *shall* destroy
evilly [male *perdet*] the evil
men, and he *shall* set to hire
[*locabit*] his vineyard to other
earth tillers.

When the Lord of the vine-
yard cometh, what *will* he
do unto those husbandmen?
They say unto him: He *will*
miserably destroy those
wicked men, and *will* let
out his vineyard unto other
husbandmen.

MATTHEW xxiv. 28.

Wherever the body shall
be, also the eagles *shall* be
gathered thither [illic *congre-*
gabuntur et aquilæ].

Wheresoever the carcase
is, there *will* the eagles be
gathered together.

MARK ii. 20.

Days *shall* come [*venient*
dies] when the spouse shall
be taken away from them.

The days *will* come when
the bridegroom shall be taken
away from them.

MARK xiv. 15.

He *shall* show to you [vobis
demonstrabit] a great sup-
ping place arrayed.

He *will* show you a large
upper room furnished.

LUKE iv. 23.

He said to them, Surely ye
shall say to me [*dicetis* mihi]
this likeness, Physician heal
thyself.

He said unto them, Ye *will*
surely say unto me this pro-
verb, Physician heal thyself.

Wycliffe's Bible.

Authorized Version.

LUKE v. 37.

No man putteth new wine into old bottles; else the new wine *shall* break [*rumpet*] the bottles, and the wine *shall* be shed out [*effundetur*].

No man putteth new wine into old bottles; else the new wine *will* burst the bottles, and be spilled.

LUKE xii. 37.

Blessed be those servants, that when the lord shall come, he shall find watching; truly I say to you, that he *shall* gird himself [*præcinget se*], and make them sit to meat, and he *shall* go and serve them [*transiens ministrabit illis*].

Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and *will* come forth and serve them.

LUKE xii. 55.

When ye see the south blowing, ye say that heat *shall* be [*æstus erit*].

When ye see the south wind blow, ye say, There *will* be heat.

LUKE xxii. 67, 68.

He said to them: If I say to you, ye *shall* not believe to me [*non credetis mihi*]; and if I ask, ye *shall* not answer to me [*non respondebitis mihi*].

He said unto them, If I tell you, ye *will* not believe; and if I also ask you, ye *will* not answer me.

MATTHEW xii. 7.

If ye knew what it is, I will mercy and not sacrifice, ye *should* never have condemned innocents [*nunquam condemnassetis innocentes*].

If ye had known what this meaneth, I will have mercy and not sacrifice, ye *would* not have condemned the guiltless.

*Wycliffe's Bible.**Authorized Version.*

LUKE vii. 39.

If this were a prophet, he *should* know [*sciret*] who and what manner woman it were that toucheth him.

This man, if he were a prophet, *would* have known who and what manner of woman this is that toucheth him.

LUKE viii. 41.

And lo, a man to whom the name was Jairus, and he was prince of a synagogue; and he fell down at the feet of Jesus, and prayed him that he *should* enter into his house [*ut intraret in domum ejus*].

And behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he *would* come into his house.

ACTS xxviii. 28.

Therefore be it known to you, that this health of God is sent to heathen men, and they *shall* hear [*et ipsi audient*].

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they *will* hear it.

HEBREWS iv. 8.

If Jesus had given rest to them, he *should* never speak of other after this day [*nunquam de alia loqueretur post-hac die*].

If Jesus had given them rest, then *would* he not afterward have spoken of another day.

SERIES Q.

Extracts to illustrate the change of Shall into Will made by Dr. Challoner, in his revision of the Douay Bible, pp. 82-85.

MATTHEW vii. 22.

Rheims Version.—Many *shall* say to me in that day.

Authorized Version.—Many *will* say to me in that day.

Challoner's Revision.—Many *will* say to me in that day.

Modern Revision.—Many *will* say to me in that day.

MARK xiv. 27.

Rheims Version.—You *shall* all be scandalized in me, in this night.

Authorized Version.—All ye *shall* be offended because of me this night.

Challoner's Revision.—You *will* all be scandalized in my regard this night.

Modern Revision.—All ye *shall* be offended.

LUKE xx. 18.

Rheims Version.—Every one that falleth upon this stone, shall be quashed; and upon whom it shall fall, it *shall* break him to powder.

Authorized Version.—Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall, it *will* grind him to powder.

Challoner's Revision.—Whosoever shall fall upon that stone, shall be bruised; and upon whomsoever it shall fall, it *will* grind him to powder.

Modern Revision.—Every one that falleth on that stone, shall be broken to pieces; but on whomsoever it shall fall, it *will* scatter him as dust.

JOSUE vii. 9.

Douay Version.—The Chanaanites *shall* hear of it, and all the inhabitants of the land, and being gathered together *shall* compass us about, and *shall* destroy our name from the earth.

Challoner's Revision.—The Chanaanites and all the inhabitants of the land *will* hear it, and being gathered together *will* surround us, and cut off our name from the earth.

Authorized Version.—The Canaanites and all the inhabitants of the land *shall* hear of it, and *shall* environ us round, and cut off our name from the earth.

Modern Revision.—The Canaanites and all the inhabitants of the land *shall* hear of it, and *shall* compass us round, and cut off our name from the earth.

1 KINGS [1 SAMUEL] xix. 11.

Douay Version.—Unless thou save thyself this night, to-morrow thou *shalt* die.

Challoner's Revision.—Unless thou save thyself this night, to-morrow thou *will* die.

Authorized Version.—If thou save not thy life to-night, to-morrow thou *shalt* be slain.

Modern Revision.—If thou save not thy life to-night, to-morrow thou *shall* be slain.

2 ESDRAS [NEHEMIAH] iv. 3.

Douay Version.—Tobias, the Ammonite, his neighbour, said: Let them build; if a fox come up, he *shall* leap over their stone wall.

Challoner's Revision.—Tobias also the Ammonite, who was by him, said: Let them build; if a fox go up he *will* leap over their stone wall.

Authorized Version.—Tobiah the Ammonite was by him, and he said: Even that which they build, if a fox go up, he *shall* even break down their stone wall.

Modern Revision.—Tobiah the Ammonite was by him, and he said: Even that which they build, if a fox go up, he *shall* break down their stone wall.

ESTHER ii. 11.

Douay Version.—He walked every day before the court of the house, in which the chosen virgins were kept, taking care of Esther's welfare, and desirous to know what *should* chance unto her.

Challoner's Revision.—He walked every day before the court of the house, in which the chosen virgins were kept, having a care for Esther's welfare, and desiring to know what *would* befall her.

Authorized Version.—Mordecai walked every day before the court of the women's house, to know how Esther did, and what *should* become of her.

Modern Revision.—Mordecai walked every day before the court of the women's house, to know how Esther did, and what *should* become of her.

PSALMS xxii. [xxiii.] 6.

Douay Version.—Thy mercy *shall* follow me all the days of my life.

Challoner's Revision.—Thy mercy *will* follow me all the days of my life.

Authorized Version.—Goodness and mercy *shall* follow me all the days of my life.

Modern Revision.—Goodness and mercy *shall* follow me all the days of my life.

JEREMIAS xxvi. 15.

Douay Version.—Know ye, and understand, that if you kill me, you *shall* betray innocent blood.

Challoner's Revision.—Know ye, and understand, that if you put me to death, you *will* shed innocent blood against your own selves.

Authorized Version.—Know ye for certain that, if ye put me to death, ye *shall* surely bring innocent blood upon yourselves.

Modern Revision.—Know ye for certain that, if ye put me to death, ye *shall* bring innocent blood upon yourselves.

SERIES R.

Extracts to illustrate the use of Would in such phrases as, I would rather, I would gladly, I would wish, p. 89.

Of the two, I *would rather* have to maintain that we ought to begin with believing everything that is offered to our acceptance, than that it is our duty to doubt everything.

NEWMAN.

At the present moment, I *would much rather* strengthen than weaken the hands of Her Majesty's Ministers.

MACAULAY.

I *would rather* know one part well than the whole imperfectly.

W. S. LANDOR.

I *would rather* not have anything left to me, if I must earn it by enduring much of my uncle's cough and his ugly relations.

GEORGE ELIOT.

I *would rather* see her married to a good young man whom she loves, than the mistress of a thousand palaces and coronets.

THACKERAY.

'Oh!' said my mother mournfully, 'I *would rather* have lost all the plants in the greenhouse! I *would rather* the best tea-set were broken! That naughty child must have done this!'

BULWER-LYTTON.

'Take the carriage where you will, and send it back to me.'
'A thousand thanks, my dear lord, I *would rather* walk.'

BULWER-LYTTON.

I saw in Mr. W. W.'s poetry that he had written my epitaph; I *would rather* have written his.

BYRON.

I shall go to Bologna by Ferrara, instead of Mantua ; because I *would rather* see the cell where they caged Tasso, and where he became mad, than his own manuscripts at Modena, or the Mantuan birthplace of that harmonious plagiarist and miserable flatterer, whose cursed hexameters were drilled into me at Harrow.

BYRON.

No ! I *would rather* be myself the slave,
And wear the bonds, than fasten them on him.

COWPER.

We *would gladly* purchase equally interesting billets with ten times their weight in state papers taken at random.

MACAULAY.

I shall leave word where I am to be found ; but I *would gladly* be where I was before.

BULWER-LYTTON.

To pass by many topics to which, but for the lateness of the evening, I *would willingly* advert, let me remind the House that the question before us is not a positive question, but a question of comparison.

MACAULAY.

The main object of our future correspondence is so weighty, that I *would willingly* keep it wholly distinct from the hasty letter which I am now obliged to write.

DE QUINCEY.

The more I see of the stage, the less I *would wish* to have anything to do with it.

BYRON.

But, Sir, an imputation of fraud has been thrown on the Unitarians ; not, indeed, here, but in many other places, and in one place of which I *would always wish* to speak with respect.

MACAULAY.

